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ART. I. *Munimenta Antiqua;* or Observations on antient Castles. Including Remarks on the whole Progress of Architecture, Ecclesiastical as well as Military, in Great Britain: and on the corresponding Changes in Manners, Laws, and Customs. Tending both to illustrate Modern History, and to elucidate many interesting Passages in various antient classic Authors. By Edward King, Esq. F.R.S. and A.S. Vol III*. Folio. pp. 290. with 40 Plates. 3l. 13s. 6d. Boards;—and Preface to Vol. IV. Folio. pp. 21. 5s. Nicol and Son.

THOSE individuals who wish to become enlightened and instructive antiquaries must labour at the difficult attainment of conquering existing prejudices; and of clothing themselves in the ideas, notions, and habits of the people whose monuments they explore, and whose mode of life they would depict on the canvas of history. Without some effort of this kind, "to make the distant and the future predominate over the present," we shall, as Mr. King intimates, see 'the whole description of past times through a false medium; and a delusive imperfect apprehension will arise, which will alter the true and right appearance of every imagined feature.' Modern associations and combinations will not often serve to explain the customs of those antient nations, who were in a state of knowlege and society very different from that in which we live; nor will a superficial retrospection enable us to delineate them in their just features and proportions. In every branch of this department, diligent inquiry should always take the lead; and we are entirely of opinion with Mr. King that, 'to collect together as many well ascertained facts, and as many clear accounts of actual remains of antiquity as possible, by way of *data*, in one point of view; *without any hypothesis* whatsoever, and without any preconceived apprehensions; and to wait with patience for the *unavoidable* obviously

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* For our account of Vol. II. see M.R. Vol. 42, N.S. p. 364.

concluding ideas that present themselves to the eye of the mind, from a concurring convergency of every ray of the light of truth derived from the whole; must surely be one of the best modes of attaining a correct discernment.'

It sometimes happens, however, that they who enjoin the best rules are the first who break them; and that conclusions, which appear obvious and unavoidable to one inquirer, will be seen in a very different light by another. Men often disclaim hypotheses, who are the very slaves and dupes of theory; and they flatter themselves with having explained, when the discerning reader can perceive nothing that bears the shape or semblance of explanation. Perhaps the author of this elaborate work is* in this predicament. He *sports* a conjecture, and in order to give it currency he "annihilates both space and time." A degree of antiquity is here assigned to some of the castellated structures in this island, which, in our judgment, the evidence of history and the probability of the case do not warrant.

'Remains, (he tells us) are to be found of such a singular construction, that they cannot be supposed to have been the vestiges of any buildings erected either by the Romans,—or by the Saxons,—or by the Danes,—or by the Normans;—and Remains, therefore, which must have been the works of some prior age;—and, as it should seem, either of *Phœnician* settlers; or of some other foreigners from the East;—or else of such Britons, as in those early ages, and in those parts so early visited by the Phœnicians, had at last acquired this plan, and this art of building, by conversing with those who repeatedly visited these coasts, in order to obtain that valuable produce *Tin*.'

The intercourse of the Phœnicians with this country, and especially with Cornwall, in remote ages, is not doubted; yet it may be questioned whether they ever erected any strong holds, and, if they did, whether any vestige of them remains at this day. Mr. King, however, though he does not contend for castles actually built by Phœnicians, is of opinion that the Britons were instructed in this art by them, and 'reared structures according to Phœnician hints.' Since these traders did not make conquests in our island, as our modern merchants have done in the East Indies, they could not exhibit specimens of their fortifications; and since they came merely to procure tin, it is not very probable that they brought plans and elevations of Eastern *οχυρωματα*, or castles. Notwithstanding that

* We say *is*, as speaking of a work now before us: but we are sorry to observe that the learned author has finally closed all his mortal investigations.

Mr.

Mr. King has taken great pains to prove that Launceston-Castle in Cornwall is an humble imitation of *Ecbatana* as described by Herodotus, we can perceive as little reason for concluding that the one was copied from the other, as for supposing that the command issued by *Dejoces*, that "the king should be unapproachable by his people," bears any analogy to the appointment of the English courts of King's Bench and Common Pleas by our Henry the Second. Launceston-Castle might have been built as a residence for a Cornish prince or chieftain, and, as being a place of strength, it probably contained his treasures: but evidence is wanting to prove,—and since probability is adverse to the supposition, it cannot be admitted without evidence,—that this castle was copied from those in the East, that its origin was in the times of the Phœnicians or Phrygians, or that it was constructed by any of their copiers. Every circular Keep-tower Mr. King is disposed to regard as of Asiatic derivation: not considering that the same reason might have induced nations which had no intercourse with each other, to adopt this form in erecting their strong holds. From a vague enumeration and combination of circumstances by no means strictly relevant to the subject, it is inferred that,

'Instead of considering this structure, as being originally a Castle built either by Robert the first, or by William the second Earl of Moreton; according to the apprehensions of some of our modern antiquaries, we may much more justly consider it, as having been the Castle and Palace of *Vortigern*, king of the Britons; and erected even *prior* to his time; – in the very earliest ages of any degree of civilization in this country; and in imitation of such mode of building *Towers of safety* as the inhabitants of Cornwall had become acquainted with, from the accounts given them by their former Phœnician traders;—a mode of protection that might easily remain still fixed in their minds, even when they heard of the eastern parts of this Island being invaded by Julius Cæsar and the Romans.'

Mr. King's eye, "in a fine frenzy rolling," sees walls of circumvallation around this castle, where no walls ever existed: but the vision would have been more splendid if he could also have seen silvered and gilded towers topping Launceston-Castle, similar to those which decorated its prototype *Ecbatana*.

Brunless Castle, in *Brecknockshire*, is given as another instance of Syrian architecture introduced into Britain; not, however, copied from great works, but from the subordinate kind of *Median* or *Mingrelian* castles.

Even into Yorkshire, Mr. King extends his Phrygian architecture, and detains us for a considerable time at *Conis-*

borough Castle, in illustrating his conceptions: but we see nothing in this edifice that inclines us to think that it was built prior to the Christian æra, or by idolatrous Britons descendants of Phrygians, who had neither known nor embraced Christianity. The cross formed in one of the buttresses (see the plate), not to mention the view of the room commonly and we believe properly called the chapel, will evince the contrary. Indeed, certain chimney-pieces stare Mr. K. in the face in the interior of this tower, which force him to an awkward kind of confession: 'there are (says he) some strange *Saxon* specimens of workmanship, somewhat of the same kind as these, in the curious *Saxon* church of *Shoreham*, in Sussex;' and though he endeavours to remove this stumbling block to his hypothesis, it will roll back into the place in which he found it, and, by a note subjoined, he seems thoroughly aware that some of his readers must unavoidably tumble over it.

Speaking of the chapel, which Mr. King presumes to call the State-bed-chamber, he says;

'From the *studied variety* in the capitals of the pillars; and from their peculiar style, as they are described by Mr. Browne, (Gent. Mag. for 1801, p. 201.) they may possibly have been *Saxon additions* to this room, somewhat about the time of *Alfred*; as they have even more of a *Saxon* appearance than those of the fire hearth in the larger circular room; and as I have seen elsewhere, in more places than one, pillars nearly of that age, that may very well be compared with both. But to the best of my judgment, and as far as any comparison can be made with works clearly ascertained to have been of those times, they can never be rightly deemed to have been *Danish*, or *Norman* additions; either of the age of *Canute*, the Dane; or of any of the early *Norman Princes*, and much less of any of the subsequent reigns, down to the time of the *Tudors*.'

Though the expression is very guarded, '*they may possibly*,' &c. we cannot admit it. The room is built in the thickness of the wall, and the whole of its composition is homogeneous. The quatrefoils, which must have been formed at the original construction of the castle, could not have been Phœnician; and when such incontrovertible evidence of the existence of Saxon or Norman architecture appears, it is a ludicrous waste of time to take a voyage to Asia for a solution of the problem. If Mr. King wished to have turned his hypothesis into ridicule, he could not have done it more effectually than by representing the inhabitants of the new world as indebted to his old friends the Phœnicians for their round towers.

'Neither (says he) should we lose sight of the consideration, that the *Incas*, both of *Peru* and *Mexico*, who appear to have been the first introducers

ducers of any degree of civilization amongst the Indians, might possibly, (and from their custom of human sacrifices, very probably) have been of *Phœnician* extraction: descended from those very *Phœnicians*, who so often traded to *Britain*, and communicated perhaps the first ideas of building to the *Britons*.

'And it ought not to be passed by unnoticed, that in one of those Palaces of the *Incas*, there even actually are remains of a *Round Tower*; and that in many parts of the walls of the palace, are *hollow niches*, resembling *cupboards* (to use Ulloa's words, vol i. p. 502) and evidently, according to his description, somewhat resembling such as have been observed in the walls of the rooms, and closets, at *Conisborough*.'

When he has finished his survey of the remains of several castles which he asserts to be of Syrian origin in Britain, the author endeavours to illustrate the manners of our old rude Cambrian warriors, by those of the Grecians as described in the Iliad. After having copied Homer's description of Achilles dressing his own dinner, he adds:

'Somewhat the same scene as this probably passed sometimes at Castle *Gogh*;—oreven by the great fire hearth in *Conisborough* Castle.—It appears that a little table, and a canister, or basket, or little box of bread, was placed by each guest; and the same custom nearly prevailed amongst the *Britons*.

'Perhaps we ought not to pass by quite unnoticed, on this occasion, as further proofs of the original simplicity of manners, and of the ancient custom of having provisions dressed even by persons of the highest rank, with their own hands,—the account of *Sarah's preparing meal, and kneading it, and making cakes upon the hearth*. (Genesis, chap. xviii. ver. 6.)—Or the account of *Tamar*'s being sent for, at *Amnon*'s request, to bake cakes in his own apartment. (2 Samuel, chap. xiii. ver. 5, 6, 7, 8, 9.'—

'The mode of living of the Britons, and of their rude revellings, in these Castles, in their temporary rude wooden buildings (or halls) reared near *Keep Towers*, as at *Launceston*, or *Conisborough*, or placed detached, may be collected from the substance of very many particular circumstances, mentioned by a variety of antient authors; and brings to light a state of Society, and of manners, in this Island, full as rude as that of the Suitors of *Penelope*;—whilst yet the *Britons*, we well know, from the ornamental trinkets, and adornments, dug out of their graves, were no more deficient in a sort of luxury, in many articles, than were the *Grecian* Revellers;—or the *Median* Princes, under *Dejoces*; (whose rude spitting, and rough demeanour, required to be restrained by a law);—or than the *Mingrelian* Chieftains, surrounded by their beautiful, but dirty women, in their wooden hovels.'

It requires no particular genius to discover that similar states of society produce similar effects; that, before gridirons were invented, whether we speak of a Welsh castle or of the siege of

Troy, the rasher must have been put on the coals; and that before the manufacture of table cloths and napkins, cleanliness, even among the fair, could not prevail at meals.

If Mr. King be unwarranted in supposing that antient British castles have a Syrian origin, the use which he makes of the internal arrangements of these structures, in order to explain the domestic customs of the Greeks, cannot be admitted; and his translation, for instance, of Homer's αιθουσα, by *porch-chamber*, is authorized only by conjecture. For the amusement of our readers, however, we shall transcribe (omitting the copious notes) his enumeration of the component parts of the Palace of Ulysses. It consisted, he thinks,

'1st. Of a great outward court or open Area, surrounded with high walls;—and having a great strong gate-way of entrance, secured by a strong folding gate, fastened with bars, and ropes; but without any mention either of an arch at the top;—or of machicolations;—or of a Portcullis:—no such things having, at that time, been invented.

'2dly. That this open court, (as well as the plain before the gate), was the place of recreation, and amusement; where various games and pastimes were carried on, for the diversion of the inhabitants, and the guests, at the Castle.—And that it had some sort of rude pavement

'3dly. That *within* the inmost part of it, and in a second smaller inclosure, stood *a round Keep Tower*; three or four stories high.

'4thly. That this Keep Tower had an *Inner Wall* surrounding it; and very near to it; even at the distance only of a few feet:—between which, and the Tower, small lodges, or pent houses, were built, for the lodging of the female slaves, or maid servants; and for their laborious works, such as grinding the corn, and making of bread.

'5thly. That the Keep Tower was entered, by means of an ascent of a steep flight of steps, on the outside, as at *Conisborough*.

'6thly. That over the steps ascending on the outside from the ground to the first story,—and over the door of entrance, which was at the top of them; (just as at Conisborough,) was an open window; divided into two parts; and almost resembling therefore a gate of entrance; and overlooking the town, which was placed on the outside, without the walls.

'7thly. That under this widow; at the entranee of the Tower; and just within the great door of the Tower; was a vestibule, or porch, (as at Conisborough;) in which, *Ulysses*, as a stranger, slept, on skins, and hides, spread on the floor at night.—And that, in the Tower above, was some small retired apartment;—most probably a little chamber in one of the buttresses;—in which the Queen had her abode;—and from which her complainings, and lamentations could so easily be heard by *Ulysses*, when going to rest in the vestibule beneath.

'8thly. That within the Tower, (as at Conisborough), was also a staircase, from the door of entrance, winding gradually up through the thickness of the wall.

'9thly. That, in the upper story of the Tower, (as at Conisborough,) was also one large State apartment;—a sort of sacred room; where also the idols were placed.

'10thly. That adjoining to this, was a distinguished little bed-*chamber*;—which was also made use of as a sort of treasury;—and where the gold and silver vessels,—the rich *old scented garments*,—and the best arms of *Ulysses*, were deposited; partly in, and partly upon the top of an old wooden press, or locker.

'11thly. That under the *State chamber*, and just above the porch, was an apartment that was sometimes used as *a bed chamber*, (and corresponded with that which we have called the guard-chamber at *Conisborough*),—and to which *Telemachus* ordered the old armour to be carried up.

'12thly. That there was in the uppermost part of the Tower, (and probably in the thickness of the wall, or partly in a buttress as at Conisborough) a small, private, retired chamber, in which *the Queen* usually dwelt;—and from the loop windows of which, she might both see the out-buildings, in the court beneath;—and over-hear what passed there.

'13thly. That in addition to these apartments, in the Keep Tower; there were also, (as in the *Mingrelian*, and *Circassian* Castles,) some rudely constructed edifices, and wooden buildings, in the outward court; for various domestick purposes.—Amongst which was, an odd, but favourite large round hut, or tent, called his *bridal chamber*; built on the ground, *by the hand of Ulysses himself*;—and even obviously reared merely as a sort of *pent house*, round a great old Olive Tree.

'14thly. That there was also, in this court, as the principal place for the entertainment of guests; a sort of large hall, built of wood;—and supported by wooden pillars;—with windows, or openings in its sides, *so high up*, that no one could get out at them.—The floor of this room, seems to have been nothing more than the natural soil, made smooth, and level.—And there seem to have been placed a number of small wooden tables; (nearly one before each guest):—and also a number of low benches (or *Triclinia*), covered with carpets.

'15thly. Either standing against the *wooden walls* of this hall, or else hung up all round upon them, were many old spears, shields, and helmets.

'And 16thly. This outer building, and sort of hall, seems to have been placed in the court, *so near the Keep Tower*, that in consequence of the open windows in this hall, and of the loop windows in her small chamber, in the Tower, Penelope could over-hear the conversation.'

The observations in the next chapter, on such works of the Britons as appear to be imitations of those of the Romans, are more plausible than the preceding speculation: but the evidence, by which they are supported, is defective; and to *Orford* and *Chiltern* castles, not to enumerate others, Mr. K. seems to ascribe too high an antiquity. 'In these habitations,

(he remarks) only a few degrees more dignified than the dens of beasts of prey, dwelt imaginary Great Beings, so illiterate that they could seldom write their names.' In ages long subsequent to the æra to which this observation refers, profound ignorance prevailed in the castles which covered Britain. It cannot be doubted that the Britons derived instruction from the Romans on the subject of Architecture; yet it is not certain that they erected any buildings of such magnitude and duration, that they can now enable us to pronounce on the particular style of their architecture. The rude works called *Duns* were probably formed by our very remote ancestors: but who can credit that they are imitations of Phœnician structures? Mr. King's mind, however, is impregnated with this idea; and he tries to support his hypothesis by what he considers as a kind of historic testimony. Let him speak for himself:

'The idea of the Phœnicians having actually afforded instances of their skill in architecture, by some works, in these parts of *Europe* so remote from them, which the somewhat civilized Britons in Cornwall might copy; is confirmed very much, by an account that *Orosius*, who wrote about the year 415, gives us of *a then antient Pharos of admirable workmanship, that had been built at Corunna, on the coast of Galicia, in Spain*;—opposite in a South-West direction, to the extreme part of the coast of Cornwall; and which *Orosius* gives us to understand, was actually erected, by the first *Tyrian Colony* there planted, who traded to *Britain*.—And he adds, that it was placed there *purposely, ad speculum Britanniæ*;—for the direction of ships bound thither from *Britain*.

'There is no small reason therefore left us to conclude, that such another *Tower, or Pharos*, might be built by them, somewhere on the coast of *Britain* itself.—And this conclusion seems to be strengthened, by a singular circumstance; that one projecting part of that coast, of *Devonshire* bordering upon the Severn Sea, which is nearly first seen by any ship from *Spain*, steering into the Bristol Channel, is still called *Hertland Point*; whilst Camden says, it was by Ptolemy *called* HERCULIS PROMONTORIUM; *and retains somewhat of its name in* HERTYPOINT. And might therefore actually have had a similar Tower, built by the Phœnicians upon it.'

It is scarcely worth while to investigate the architectural history of such structures as *the Duns*, but Mr. King, steady to his text, refers even these to a Syrian origin; and he supposes that the Picts, having made irruptions into the civilized Roman province of Britain as far as London, in the time of the Emperor *Valentinian*, about the year 364, saw specimens of *antient round towers*, and returned into their own country with a desire of imitating them.

We tread on firmer ground, and enjoy a little more daylight, when we advance to a consideration of the regal palaces and

and castles of the first Saxons: but, in surveying their remains, it is not always easy to distinguish with perfect accuracy between Saxon and Norman architecture. In some instances, this may be effected, so that the features of the Saxon style can be given: which are stated by Mr. King to be the abundance of herring-bone work in the walls, the absence of the portcullis, and of that mode of defending loops, with hanging arches, so usually found in *Norman* castles, and the peculiar character of the windows. Among Saxon edifices, Mr. King reckons *Bamborough Castle* in Northumberland, *Corffe Castle* in Dorsetshire, *Ethelbert's Tower* at Canterbury, Portchester Keep Tower, Pevensy Keep Tower, now destroyed, *Castleton Castle* in Derbyshire, *Guildford Castle* in Surrey, &c. Of the last mentioned, ample notice is taken, and a part of the description we shall present to our readers:

'Its walls, very unlike those that are either *Roman* or *Norman*, are constructed partly of squared chalk, partly of flints, and partly of sand stone, cut in the form of Roman bricks; and in many parts placed in triple rows, alternately with rows of flints, in imitation of Roman work;—but still more conspicuously placed in rows of *herring-bone work*.—The internal corners of the apartments *within* are finished, in some parts, merely with squared chalk.—The external corners of the Tower, and a space in the middle part of each front, five feet four inches wide, was cased with squared stone, very much resembling casings of Caen stone, (in the same manner as appears in several other *Saxon* buildings)—Some *Roman bricks*, (or perhaps rather *Saxon* bricks made in imitation of such as were Roman,) are seen in the lower parts of the building, especially on the north side; and some thin, evidently *Saxon* bricks appear in the windows, though they are now partly mixed with bricks of reparation since the time of Henry VI.;—and though there appears on the south side, an original *Saxon* window altogether of stone, as if such was the construction of all the windows at first.

'Neither the founder, nor the æra of the construction of this Castle are known by means of any record; as is the case with all the most truly antient structures; and therefore neither *Leland*, nor *Aubrey*, nor *Salmon*, who wrote the antiquities of Surrey, do venture at all to fix its date;—nor to say any thing further on the subject, than barely to mention its early existence.—But Camden says expressly that *Guilford*, or *Guildford* or *Gegldford*, was formerly a village of the English *Saxon* Kings; and was given by will to *Æthel-wald*, by his Uncle King *Alfred*.—From whence we may fairly conclude, that here, as well as at *Corffe Castle*, was a real Palace of the *Saxon Monarchs*; and that this identical Tower, whose architecture shews such an early period of Construction, was that very Palace.—And we may much more reasonably and fairly form this conclusion, than assent to that idle dream of *a Saxon King's house*, at Guilford, distinct from the Castle:—a dream confounding every idea of the Saxon mode of residence, with the idea and account of that *mere modern building*, in much later

later days, which Camden speaks of, as being the *King's palace*, or house, in *his* time.

'We are assured of the existence of this Castle in the time of *Edward the Confessor*, and indeed, even before *his* days; because it was made in 1036, the theatre of that horrid tragedy, of the seizing of Prince *Alfred* by *Earl Goodwin*, and of the putting to death with tortures, nine out of ten of the whole of his train, after he had been craftily invited to stop there, and received with the most solemn assurances of peace; which prelude, to still further villainy, was followed by his being delivered up to *Harold the Dane*, who put out his eyes, and imprisoned him at *Ely*, until his death.

'The Keep Tower of this old Saxon Palace is, (like that at *Castleton*) of much smaller dimensions than that at *Corffe*, or than that at *Portchester*, or than that at *Bamborough*.—The space within being only about twenty-six feet, by twenty-four;—but (the walls being in general about ten feet thick) the outside is about forty-seven feet, by forty-five.'

To interest us in this Saxon ruin, it is added:

'Here sometimes dwelt *Alfred* the Great;—and here, without annoyance, he might measure his well employed time, by his then novel invention of the candle, with divisions notched upon it, to tell the hours—Here afterwards dwelt occasionally his nephew *Ethelwald*.

'Here, in 1201, *King John* held his Christmas;—and as Holinshead relates, "gave to his servants many fair liveries, and suits of apparell, whilst the Archbishop of Canterburie did also the like at Canterburie, seeming indeed to strive with the King, which of them should passe the other in such sumptuous appareling of their men, whereat the King (and not without good cause) was greatlie moved to indignation against him, although for a time he coloured the same."

'The feastings, during this Christmas, were unquestionably in some great hall, either *Saxon* or *Norman*, in the Great Court of the Castle;—but with nearly equal certainty we may be assured, the private apartment of *King John*, was in this very *Tower:*—whilst his train, of common attendants *put in fair liveries, and in new suits of apparel*, instead of any regular *yeomen*,—or of any *trained guards, in uniform*,—and instead of the well disciplined troops of a standing army, (not any one of which orders of military persons did in that age exist) were each night crowded together on straw, on the floors of the small surrounding Towers of the outward court, (*or utter Ballium*); or even on the floor of the great hall itself, of whatever kind the hall at that time was, whether of wood, or stone.

'As this was one of those Castles which, in consequence of its immediate connection with the crown, was *from the first* (according to the then laws of the land) *a legal place* of confinement;—and as it is known to have been used as a common gaol, as far back as the 35th of Edward the First; it is highly probable, that the dungeon, whose entrance was defended, and secured, in the remarkable manner that has been described, was that very *gaol:*—even whilst the State apartments above, were continually destined for Royal Residence.

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'It should seem therefore, on the whole, that in this instance, at *Guilford*, as well as in all the preceding ones, has been preserved, through a long succession of ages, and notwithstanding the changes made by subsequent repairs, and alterations, one of the identical Palaces, and Castles, of the earliest *Saxon Kings*. Such, then as these Castles, which we have just been describing, we may now fairly conclude were, in general, all the fortified mansions of Royal Residence, during the *Heptarchy*.'

Though Guildford Castle is ascribed to the Saxons, Mr. King finds in it a pointed arch, which is allowed to be a characteristic feature of Norman architecture; and he is obliged to have recourse to the supposition that this arch was the effect of a subsequent alteration. For the change which took place in the shape of the castles and Keep-towers, or for the substitution of square instead of round fortresses, he does not undertake to assign a reason; and perhaps we have not documents sufficient to assist us in solving this question: though it may be presumed that, when internal convenience began to be studied, square buildings obtained the preference over those which were circular.

Mr. King proposed next to enter on a review of *Saxon Ecclesiastical Architecture:* but, before he could give to the public his thoughts on this subject, he was arrested by the hand of death; and we have to lament his removal from this world, just at the period at which his labours began to be most interesting.

Of Volume IV. only a small portion has been published viz. the Introduction to Book IV. Chapter II., on account of the controversy which ensued on the publication of Mr. King's IId Volume of the *Munimenta*, relative to the Date of the Invention of the Architectural Arch. It is expressly stated in the Advertisement, that this part of the IVth Vol. was expedited from the press 'in answer to a curious little pamphlet lately published, intitled *Recherches sur le Tems le plus reculé de l'Usage des Voûtes chez les Anciens. Par M. L. D—s.*' —Our readers will recollect that Mr. King's assertion is, (see *Munimenta Antiqua* Vol. 2. p. 444.) "that there is the utmost reason to believe, *the Arch never existed, in any kind of architecture on earth, till some short time before the Augustan age.*' M. Dutens having strongly controverted this position, the author here undertakes its defence, and adduces a string of evidence in its support: but it must be owned that the instances produced by Mr. King are of the negative kind. The celebrated bridge of Cæsar over the Rhine is not adapted to the purpose; and the bridge over the Euphrates mentioned by Herodotus, constructed with stone piers and squared planks,

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(ξύλα τετραγωνα) does not prove the non-existence of arches at that time, since the reason for employing moveable planks is assigned. The *Veteres Cloacæ* constructed by Tarquinius Priscus are asserted by Mr. King to have been mere excavations of rock; and while he quotes Pliny's expression, "*suffossis montibus*," in support of this idea, he does not attend to his "*obnixa firmitas*," nor consider how the superincumbent buildings (*urbs pensilis*) could have been supported. He asserts, however, that

'Even with regard to the stupendous *Common Sewers* of Rome, the *Veteres Cloacæ*, first constructed by *Tarquin*, we have full assurance from Dionysius Halicarnassus,—Diodorus,—Strabo,—and Pliny, that *the arches were added, merely in the time of Augustus*;—and have the utmost reason to conclude, that before the Augustan age, they were, in some parts, mere excavations of rock,—like the long excavation at Pausilypum (now Pausilype);—in other parts mere trenches, covered with timber;—and in other parts (where they were built with stone) were only covered, in the same manner as the works of the earliest ages, at Babylon, and elsewhere, by means of the side walls being made to approach nearer together, in consequence of each row of stones projecting a little more inward, as they were carried up higher; till at last they met so near, as to be covered with flat stones.—And almost every word in all the passages alluded to, confirm this idea.

'And here again also, even the testimony of *Livy* alone, concerning the original construction of the Sewers of Rome, might have been sufficient to convince us of these facts;—for he not only never once mentions *an Arch*, in speaking of the first forming of those Sewers;—but even describes the work as being actually partly mere *trenching* in low ground,—and partly laborious *excavation* of rock.

"Infima urbis loca circa forum, aliasque interjectas collibus convalles, quia ex *planis locis* haud facile evehebant aquas, cloacis *e fastigio* in Tiberim ductis siccat."

'*The low places of the city about the forum, and other vallies situated between its hills, because from mere plain level spots the waters were not easily carried off, he drained by means of sewers* (*or cuts*) *from the higher part conducted to the Tiber.*

"Cloacamque maximam, receptaculum omnium purgamentorum oppidis, sub terram agendam."

'*Causing the great sewer, the receptacle of all the filth of the town, to be driven through, under the ground.*

'Many years afterwards it appears, that certain parts of these were even for the first time covered, and *built over*, when the city was restored, and rebuilt by *Camillus*, after its destruction by the Gauls;—for Livy adds,

"Ea est causa, ut veteres cloacæ, primo per publicum ductæ, nunc privata passim subeant tecta."

'*This is the cause, that the antient Sewers, first carried along the public highway, now pass under private houses.*'

It will here occur to the reader, that arches could not have been turned after houses had been built over the sewers; and that,

that, if arches exist in these places, they must have been constructed previously to the buildings standing on them, though the historian has not mentioned them.

The author's positions that the *arch* did not exist in any Great City on earth in early days:—that antient writers are silent concerning the arch;—and that an utter want of *any word of discrimination* to denote precisely an Arch, in *architecture*, prevailed till near the days of Augustus; or at least of Democritus; having been directly controverted by M. Dutens, who endeavoured to prove that *vaulted* structures are of the highest antiquity, Mr. King, in the remainder of this Introduction, presents us with his rejoinder. In the first place, he remarks that *vaulted structures* did exist, as in the instance of the great gallery in the great Pyramid, long before the æra which he mentions, but that these were not constructed on the principle of the *arch*. In the next place, he endeavours to shew that the citations concerning arches found by travellers among the ruins of very antient cities, in Sicily and elsewhere, are not, when duly examined, adverse to his position.

'As (says he) to the numerous remains in Sicily, at Agrigentum, Syracuse, and Catania, &c. which M. L. D—s speaks of, (p. 14), from the authority of the Prince Biscari, and of M. L'Abbé Campbell; it does not at all appear that there is any the least reason for believing any one of *those* structures that are with arches, to have been *prior* to the time of *Archimedes*, who was himself of that very Country. A thousand other remains might be reckoned up, just in the same manner, which would not tend to prove any thing at all concerning *the date* of the invention of the arch.

'As to what *Pausanias* says, concerning the treasury of *Minyas*, supposed to have been built about 1350 years A. C.—It is to be observed, that *Pausanias* himself was only a traveller, viewing the remains of the fabric, 1500 years afterwards; and that therefore the structure in question might have been *rebuilt* many ages after the time of *Minyas*:—besides which, notwithstanding the French translations of L'Abbé Gedoyn, and M. Goguet, cited by M. L. D—s (p. 4), the original Greek words do not at all *necessarily* imply the covering to have been an *arched dome*;—but rather lead us to conceive it to have been *conical*;—that is, consistently with what has just been said, of the form of a truncated cone, produced by each tier of stones being laid a little more *inward*, towards the centre, than that next beneath, till the aperture at the top became at last so diminished, as to be covered by one single stone.—The words are,

'Pausanias, Lib. ix. cap. 33.—Σχῆμα περιφερές ἐστιν αὐτῳ, κορυφὴ δὲ οὐκ ἐς ἄγαν ὀξυ᾽ ἀνηγμένη, τὸν δὲ ἀνωτάτω τῶν λίθων φάσιν ἁρμονίαν παντὶ εἶναι τῷ οἰκοδομήματι.

'*The plan is a round, and the top not carried up to a very sharp point, but they say that the uppermost of the stones is a binding to the whole building.*

'With

'With regard to the Holy Temple at Jerusalem;—to supposed arches of which, on the authority of lexicographers, M. L. D——s refers, (p. 8);—the very precise account which we have of the whole mode of its construction, in Holy Scripture;—and the full account given by Josephus;—and several concurrent circumstances of its history, which I have mentioned in a former volume,—may all serve to convince us, that neither in the first Temple, built by Solomon, nor in the second, which was destroyed by *Titus*, was there *any arch*, except such as might possibly be in a gateway built by *Herod*.

'Perhaps the strongest arguments adduced by M. L. D—s, to prove *the Arch* to have been of very high antiquity, may be deemed the words used by Plato (*de Legibus*, lib xii.); and the simile made use of by Aristotle, *de Mundo*, (both cited by him p. 11).—But it should be rembered that both *Plato*, and *Aristotle*, lived *after* the days of *Democritus*;—and even if they had lived *prior* to his time,—as to the words of Plato, describing the imaginary monument of grandeur, or rather sepulchre, Θήκην, that should be formed for a great man; they are, when literally translated, much more applicable to *a long vaulted*, or *coved gallery*, like the great one in the first pyramid of Memphis, in which is *no arching* at all; than to a vaulted gallery, or room, formed by real *arches*, or with a really *arched* covering.—For they are,

'Lib. xii. p. 947, Ed. Serrani —Θήκην ..... εἶναι ἀψῖδα προμήκη λίθων πρετίμων καὶ ἀγήρων —That *the sepulchre ..... should be a long extended covered (or coved) room, of stones of great value, and incorruptible, (or of unperishable hardness)*.

'And as to the simile used by *Aristotle*;—it will hold good, with regard to the *great covering stones*, of such a coved structure as the great gallery in the first pyramid,—or with regard to those *great covering stones*, which finished the upper part of the covings, and vaultings, that supported the Hanging Gardens at Babylon; just as well as with regard to the *key-stones* of arches; and perhaps even with more dignity, as to the simile.'

Mr. King adds:

'There remains only one plain question to be asked.—If so noble an ornament, as *the Arch*, had been known in the very early ages, is it not incredible that it should never have been introduced in the most magnificent of the antient Buildings, in Egypt, or in Babylon, or in Persepolis, or at Pæstum, or at Athens?—M. L. D—s says, (p. 18), *il faut se contenter de dire, que ce n'étoit pas leur gout*,—that is, in plain English, *that it was not the fashion to use the arch*.—And if he is himself satisfied with *that* answer,—it must be needless to urge any further considerations on the subject.'

Though, however, the author professes to be unconvinced by the arguments of M. Dutens and seems to triumph over him, it may not be admitted that, with all his research, he has accurately investigated the subject. As to the style of the architecture of the Greeks, it manifestly excludes the arch; all the

the effect which they meant to produce being obtained by uprights and transoms: but we are not justified in concluding that they were absolutely ignorant of the method of constructing arches. If we may credit Strabo, who, flourishing in the Augustan age, was well acquainted with the use of arches, the practice was very antient among the Babylonians. In his account of Babylon, and of the celebrated Hanging Gardens, (vid. Lib. 16. p. 1073 edit. Casaub. 1707) he informs us that these gardens were supported by *curves* or *arches* springing from square piers. (ψαλιδώμασι καμαρωτοῖς επὶ πεττῶν ιδρυμενοις κυβοειδων.) That the ψαλιδωμασι καμαρωτοις, here mentioned, strictly mean arches, may be inferred from Strabo's subsequent description of the mode of building houses at Babylon; in which he tells us that arches were employed on account of the scarcity of wood (οἱ οἰκοι καμαρωτοὶ παντες διὰ τὴν ἀξυλίαν). Here a fact is established, that the scarcity of wood, the material which they employed in conjunction with *bricks*, (οπτη πλίνθος) obliged them to turn arches instead of using transoms and rafters; and as these Hanging Gardens, as well as the tower or pyramid of Belus, were constructed of bricks, the probability is that the arch, strictly speaking, was employed. In confirmation of Strabo's testimony, and as decisive of this question, we have the recent authority of an English gentleman, who, from a long residence at Bagdad, has had repeated opportunities of examining the site of antient Babylon, for asserting that, whenever excavations are there made, arches of brick are discovered. This is a very important and unanswerable fact.

We now leave our readers to decide on the merits of that controversy which Mr. King excited, and to the prosecution of which on his part death has raised an insuperable impediment. The learned are not, we believe, unanimous on this point: but the prevailing opinion seems to be that the arch, though not a feature in the works of the Greeks, was in use prior to the æra of their celebrity.

Mo-y.

ART. II. *Travels in the Year* 1806, *from Italy to England*, through the Tyrol, Styria, Bohemia, Gallicia, Poland, and Livonia, containing the Particulars of the Liberation of Mrs. Spencer Smith, from the Hands of the French Police, and of her subsequent Flight through the Countries above-mentioned. Effected and written by the Marquis de Salvo, Member of the Academy of Sciences and Literature of Turin, &c. 12mo. pp. 350. 7s. Boards. R. Phillips. 1807.

INTERESTING is the epithet which belongs to the prominent contents of this small unassuming volume; *i. e.* to the narrative

rative of Mrs. Spencer Smith's escape from the clutches of the French; who had ungallantly put her under arrest at Venice, as the wife of an Englishman and related to Sir Sidney Smith, and had ordered her under an escort of *gens d'armes* to proceed to Valenciennes as a prisoner. The Marquis de Salvo, powerfully affected by the painful situation of this lady and her children, resolved to attempt their rescue; and the conduct of his plan, and the adventures to which it led, are truly dramatic, having more of the complexion of a novel than of a true history. Lest, however, the reader should suspect any fiction in the representation, the Marquis assures us that he has 'scrupulously adhered to the truth, avoiding all imitation of romance.' That he should feel proud at having executed so bold and perilous an enterprise is not a matter of wonder; and we will allow him to consider himself as 'included by Fate among the number of those who are doomed to hazardous attempts,' and even to talk of 'the glory that shone before him and guided his steps.' As Mrs. Smith was constantly guarded by *gens d'armes*, her liberation required great personal courage in her adventurous knight, as well as a considerable portion of ingenuity, coolness, and perseverance.

For the commencement of his plan, the Marquis contrived to remove Mrs. Smith's children from Venice to Gratz; and finding it impossible to evade the vigilance of the French at Venice, he obtained permission to accompany Mrs. S. as far as Milan in her route to Valenciennes; determined, if possible, to effect her rescue on the road. Some measures were taken for this purpose at Verona: but, not being assisted in his plot, as he expected, he was obliged to wait till they arrived at Brescia. Here circumstances concurred to aid his enterprize; when, after having explored the country, provided carriages, &c. he succeeded, under the cover of night, and with the help of a rope-ladder, in enabling Mrs. Smith to descend from a lofty apartment, and thus to frustrate the watchfulness of her guards. The prelude to this Lady's deliverance was very agitating to the Marquis, and he well describes the evening in which he waited under her window:

'As I retired,' says he, 'a few paces from the spot after waiting so long, I perceived a man approaching the fountain that was close at hand: he stood nigh a door, which I saw him enter slowly; but at that instant my eyes caught the opening window of Mrs. Smith's chamber, at which a figure presented itself: I could have no doubt of its being her; and after looking round to see whether all was safe, I drew near: but she being ignorant of the disguise which I wore, asked in a low voice if it was I. I replied, "I am that friend, and wait for you." I now resumed my hopes that every thing was unknown to the guards, and that no fatal occurrence would ensue during the critical moment.

She continued however in the room; and I stood unable to breathe, for fear of some hidden witness of the scene, ready perhaps to sound the alarm, and call the patrole of the city. I earnestly wished to remind her of the pressing danger incident to every moment's delay; but I heard a noise proceed from the window, which was occasioned by her tying the end of the ladder to the iron: my terror increased at this unwelcome sound; I thought it, above all others, the most likely to rouse the soldiers, and occasion the worst of disasters. Scarcely did the ladder appear to be fastened, when I saw Mrs. Smith take hold of the window and cling to the wall, pressing with her uncertain foot the first step. I perceived she was reluctant in trusting herself upon it: the unhappy lady stood tottering upon the step; and seemed to tremble so much, that I was under the necessity of attending particularly to her, fearing that she might fall. But I was agreeably deceived when I beheld her grasping the knots of the ladder, and boldly determined to descend. What an interesting spectacle! a forlorn woman, anxious to escape from captivity, committing herself from a height to ropes which, even while they tore her delicate fingers, she kissed in extacy, because they were instrumental to her release: and at the same moment armed sentinels in the adjoining apartment, who were ready to dart upon her if their sleep were interrupted by the least noise. Had they now come to their own window, she would have been discovered on the ladder, myself below waiting to lead her off, and the maid above accessary to the bold attempt of her mistress. What a field for their vengeance! What victims for their fury! Happily, however, the silence of the night, and its intense gloom, remained undisturbed: she reached the ground without receiving any essential injury; and the maid *, to whom the secret had been imparted, threw a bundle from the window, containing whatever could be saved.

'We instantly began our flight; running along unknown streets, without meeting any person. Our trepidation—the haste with which we went, and our mean dress, would have been strong unfavourable indications if we had been observed. From solitary street to street we precipitated our steps till we reached the summit of the fortress of Brescia. Here the violence of my companion's desire to save herself was such, that she actually offered to attempt scaling the walls; but on my acquainting her that the chaise was ready for us at the tavern near the gates, she followed me with less agitation.'

As soon as the gates of Brescia were opened, (May 3d, at 4 in the morning,) these fugitives hastened on to Salo, which they reached by half after six the same morning; then crossing the lake Garda to Riva they set off for Trent; whence, after having procured a small vehicle with one horse, they with much difficulty made their way through the Tyrol, encountering almost every hardship: because, from apprehension of being

* We never hear what became of this servant after the flight of her mistress, and how she was treated by the French.

pursued, they avoided the public road, and wandered over stupendous mountains, through craggy vallies and tremendous defiles. Directing their course to Styria, they traversed the mountain of Bertoscad, and arrived at Waispack; where they experienced their first asylum, and where the Marquis indulges in the pleasure of description, being enchanted (as all travellers are) with the varied beauties of this superlatively romantic region:

'I must be permitted to describe my admiration on viewing the country about Saltzburg, though my feelings at the time were very little disposed for the reception of agreeable impressions: yet such were those proceeding from the alluring prospect, that I could hardly forbear from exclaiming: Nature here appears rich in awful variety, precipices, streams, and trees, blending their colours with a tasteful distribution, which no art can imitate, no fiction equal. This enchanting scene continues for the extent of four posts and a half. It was then that I said: "Here indeed do I admire the majesty of Nature: never has she appeared hitherto before my eyes in such splendid attire." But these effusions ill became my station of valet; and Mrs. Smith, with a sign, explained her disapprobation of my nonconformity to the simplicity suiting the character which I now represented.

'Every forest, every rising ground, seemed to issue forth to view with a sort of pride that demanded the tribute of our praise. The surrounding objects; the fanciful form of the mountain; the graceful masses of the foliage; the hideous aspect of the caverns; the silence along the lofty pines; the lucid tears of the drooping willows; the majesty of the firs; and the fugitive horizon, purple grey, at an immense distance; the prolific field, as if bashful to appear before these shaded vortexes; a wavering atmosphere; a melancholy-sounding echo; the sight of scattered flocks; the reiterated murmurs of the waters; the contrast, in short, of the grand productions of nature, who without colours or canvas, steel or marble, creates and does not imitate—displays and does not illude—exhibits the most fascinating pictures yet does not paint; who offers the archetype to the research of truth; gives animation to her works and motion to her offspring: —all concurred in forcing from my lips the accents of my transport, the expansions of my enthusiasm; and the blessings arising from my joy and content in observing and admiring her.'

At Vagrain they were arrested on suspicion, and led back to Saltzburg; and as the Marquis passed for Mrs. Smith's valet, by the name of Raimondi, he was separated from his supposed mistress and underwent a very unpleasant confinement. At last, however, both were liberated, but not at the same time; and at Lintz, on the Danube, they obtained a full release, on condition of departing under fictitious names.

When Mrs. Smith felt satisfied that she was in a place of safety, she naturally wished to see her children; and in order to gratify her in this respect, her enthusiastic friend undertook a solitary

journey through cross mountainous roads from Lintz to Gratz, for the purpose of bringing the children to their mother. This object being effected, the party advanced, in a comfortable manner, as travellers, and not as fugitives, through the countries enumerated in the title.

In this part of the narrative, the Marquis de Salvo appears to be an observant traveller; and though his reflections are not profound, his sketches carry the marks of fidelity. He presents us with notices of Prague, of Cracow, of the salt mines of Wiliczen, of Bresk, of Wilna, &c. and so onwards till Mrs. S. and her knight-errant arrive at Riga and embark for England. Of Bresk, in Russian Poland, he says:

'This place made me imagine myself in an ancient city of the land of Israel. Three thousand Jews composed almost its whole population, and a few Russians administer justice, and occupy the civil employments. Whoever knows the character of the Jews, will easily conceive what monopoly prevails in this unhappy country, where the law is wholly under pecuniary influence, where power is purchased, and the magistrates and keepers of the customs follow no other rule in granting or denying whatever is required of them, than a consideration of the presents made to them. The Jews, however, are necessary to the support of the country, considering its actual state; and one day when the governor informed me that their banishment was in contemplation, I asked who then were to be the inhabitants of that part of Poland, the labourers, the manufacturers, the tradesmen, and in short, who were to compose the people? adding, that without the introduction of new inhabitants, the whole country would become a complete desert. He agreed that trade, and society itself, arose here from the Jews exclusively.

'These people, solely occupied in the means of obtaining money, will never attempt any thing of importance in favour of those whose thirst for conquest might lead them to undertake the revolution of Poland, and whose reliance might be placed on the Jews. Timid and base from their condition and habits, they will never either take up arms against any government, or oppose its measures. In Bresk I fancied the houses alone had endured the effects of levelling democracy; for they were all constructed of wood and exactly similar particularly in elevation, nor did I perceive that the dwellings of the rich were more splendid than those of the poor. The nobility, and the marshal (the antient title of the chief nobleman in every city of Poland) of the place, lived in the adjacent country.'

The Marquis's account of the country from Bresk to Wilna, in Lithuania, is an affecting illustration of the necessity of combining good government with the blessings of Providence, in order to produce the happiness of mankind:

'The whole country that I traversed offered no more than a continued scene of misery. For whole days did I pursue my way without seeing any human being, though the soil was rich in pasture and

trees. No mark of industry or cultivation could I perceive; and at the wretched and distant villages, almost every house appeared to be deserted. From time to time, however, the lofty mansions towered to the sight from within the spacious and delightful forest: there the Polish nobles reside, to whom belong the dreary and wide extended plains which I had passed the whole day in crossing. A rich Jew, in the spring, engages for the year, an immense tract of land, for the sole purpose of feeding cattle, and providing hay; and expects from it no other benefits than these, there being no hands to be found for cultivating the ground. The lower class, who are slaves, are obliged to serve their master, unless they are rich enough to purchase their emancipation for a few months or years. It is needless to observe, that while things continue in this state, the country must ever remain destitute of population. Nature herself shrinks at such a dreadful anti-social system. Can men, thus oppressed, look forward to their offspring without feeling the pangs of remorse? and must they not rather curse the connubial bond that gives existence to beings doomed to chains and poverty? Accordingly, what in fact is the population covering an extent of 13,400 square miles? Hardly seven millions of souls, of which three millions are Jews.

'The soil of the parts of Poland which I saw, appeared equal in quality to that of the richest countries in Europe. Its neglected state, no doubt, arises from the serious wars in which the powers it belongs to are so deeply engaged, being thus prevented, of course, from directing their attention to the amelioration of a country, of all the north of Europe the most susceptible of cultivation.

'However disagreeable the sight of so many sordid Jews was to me in Poland, I could have wished to meet them every where. Without these fallen Israelites, the stranger in Lithuania would find it impossible to travel or even exist; it seemed as if the government itself, the lands, productions, houses, all, in short, were in their possession: without recurring to them, neither food nor horses are to be found. There is no fixed price for the horses, this depends on the will of the Jew; if the traveller thinks it exorbitant, or threatens to enforce justice, the Jew smiles with contempt.'

We can readily believe the representation which the Marquis gives of the importance of the Jews in Poland: but we do not clearly understand his meaning, when he remarks that 'they bear every where the same Hebraic features, which we perceive *in the monuments of antiquity.*' Perhaps here, as in other places, the sense may be affected by the translation, which is indifferently executed.

Notwithstanding the Marquis de Salvo's partiality to the English, and to their happy shores, yet as a foreigner he is not perfectly satisfied with the restrained intercourse of our society; and he glances a sarcasm at 'a *certain capital*, where it is considered almost a crime to be a stranger, and where a ticket of invitation is requisite before such a one is admitted to visit

visit any person.' To strangers, this reserve in us is very forbidding: but John Bull will not be soon cured of this national trait.

Mo-y.

ART. III. *Original Memoirs, written during the Great Civil War;* being the Life of Sir Henry Slingsby, and Memoirs of Captain Hodgson. With Notes, &c. 8vo pp 367. 12s Boards. Printed at Edinburgh, and sold in London by Murray. 1806.

THE *Life* here presented to us is that of a Cavalier, whose family the royal beneficence had continued to attach for a series of years to Court politics; while the *Memoirs* are those of a Commonwealth military officer, who was decided in the part which he acted in the distractions of the times by a fancied supernatural impulse. In this grand convulsion, these persons, though both very active and zealous on the sides which they severally espoused, did not arrive at any high rank; they were connected with limited operations; and consequently the information which they communicate is confined. The curious and discerning reader however, will be able to cull from the pages before us a few traits of the times, and some incidents and events which elucidate the general narratives of a very important period in our history.

These two characters are fair specimens of the respective partizans in the great contest of their days. The sentiments and motives of the Baronet arise from chivalrous loyalty; he is alive to all the obligations of a subject; and he appears to deem it unbecoming to take into consideration the relative duties of a sovereign. On the other hand, the commonwealth-officer protesses the doctrine of liberty, but seems to derive his principles of action from religious notions and apprehensions. The sufferings of the former under the usurpation, and those of the latter after the Restoration, indicate the temper of the two epochs.

To the biographies are subjoined a republication of a tract intitled *Relations of the Campaigns of Oliver Cromwell in Scotland*, 1650, as published from the originals by order of Parliament: consisting of letters sent from the army, and read in Parliament the 6th of August 1650.—These papers very much exceed in interest both the *Life* and the *Memoirs*. They contain several communications from the pen of Oliver himself, which manifest his profound craft, dissimulation, and hypocrisy: but it must be stated to his credit, that he had not cunning and address enough to make himself acknowleged king. Had his theatre been the continent, he would perhaps have been

been equal in victory, and much superior in character, to the hero of the present day. About Oliver, nothing mean and little was discoverable; and if he could have depended on Charles, it is most probable that he would have been contented to act the part which Monck afterward supported. Had Charles been any thing beyond a very ordinary Being, we do not believe that his daring subject would have imbued his hands in kingly blood. That this unfortunate monarch was innocent, no one ever undertook to assert; and indeed the principle which would support the affirmative of this proposition would make the revolution a rebellion, and the Princes of the House of Brunswick usurpers: but the proceedings against him were more a mockery and an outrage of justice, than even those which our days have witnessed. Though Oliver sacrificed a prince who had appealed to arms, and whom that appeal placed in his power, yet we doubt exceedingly whether he would have violated the territory of a weak neutral, in order to get within his grasp a collateral branch of the royal stock; and much more that he would have employed the most devoted and abject of his creatures to have accomplished an assassination, accompanied by more circumstances to call forth detestation than any atrocity of the kind of which we read. A measure was adopted by this country which amounted to a declaration of war; and though no formal declaration was made, there was no deception, for the practice had long prevailed. In such circumstances, under the miserable pretence of resenting that usage, would Oliver have crushed butterflies whom the sunshine which he had created had drawn for a moment within his sphere; would he have decoyed them to delay their flight, by paragraphs in his gazettes; and then have shut them up in chilly confinement? The diplomacy of Oliver was grand; as was manifested by his effectual intercession in favour of the Protestants of Toulouse, and the Albigeois subjects of the Court of Turin. If he made Holland feel, that country had given no ordinary provocation. Would our limits allow, and were we capable of running a parallel between the persons in question, in the manner of Plutarch, our countryman (we are satisfied) would be found the more extraordinary and the superior man of the two: but, whatever be the glory or the opprobium which attach to their ruler, it affects not the national reputation of the French, since he belongs not to their country. In one thing has he been more fortunate than Cromwell; he had no share in the subversion of the government, nor in the destruction of its chief; and he attained not to command till all this had been effected. Both have risen to the summit of affairs; and both have failed of true glory in

not

not leaving the most wise and independent of the respective nations to determine what should be their future government, as was done by Washington, the first of modern public characters.

While we are of opinion that, had this martyr of our protestant calendar, to whom a particular service is consecrated in our liturgy, succeeded in the contest which he waged with his subjects, Britons at this day would have had no rights, privileges, nor pre-eminence, to distinguish them from the vassals of the pure monarchies of Europe, we still sympathize with the sufferings, and respect the feelings, of the well-intentioned cavalier, whose life is here related; and few persons will be disinclined to join us, when they read the account which the author gives of himself, after his return home in consequence of orders from the king:

'A little before wee came to Topcliffe, where the king dined, I was commanded by the king to return home, which was upon the 11th of May, 1646. After takeing leave of the king, I went to Newbrough, where my daughter was in the house with my brother Belasyse; and after a day's rest, came home to Red-house. But since they have from York laid wait for me to take me, and I have escaped them, I take myself to one room in my house, scarce known of by my servants, where I spend my days in great silence, scarce daring to speak, or walk, but with great heed, lest I be discovered: *Et jam veniet tacito, curva senectus, pede.* Why I should be thus aimed at, I know not; if my neighbourhood to York makes them not more quarrelsome, my disposition is to love quietness, and, since the king willed me to go home, when I parted from him at Topcliffe, (which I took the more notice of, being a discharge from his service the very day of the month that I came into it by the date of my commission, which was the 11th of May), I resolved to keep home, if the Lord Mayor, Alderman Watson, would have permitted me quietly to live there; but they will not suffer me to have the benefit of the articles of Newarke, which gave us liberty of three months to live at home undisturbed, but from York they send to take me within the first month, and all is to try me with the negative oath, and national covenant; the one makes me renounce my allegiance, the other my religion. For the oath, why it should be imposed on us to swear not to assist the king, when all means are taken from us whereby we might assist him, and not assist in this war which is now come to an end, and nothing in all England held for the king, I see no reason; unless they would have us do a wicked act, and they the authors, out of greater spite to wound both the soul and the body; for now the not takeing of the oath cannot much prejudice them, and the takeing of it will much prejudice us, being contrary to former oaths, which we have taken, and against civil justice, which, as it abhors neutrality, will not admit a man should falsify that trust which he hath given. This is commendable in the mouths of our very enemys, who have been known to use a man better, for his constancy to that side he

he hath taken, and that will not be bought and sold, and more cause there is where his obligations stand towards his prince: the Germans held it a perpetual infamy to return from that battle wherein their prince was slain, it being the principalest part of their oath to defend and maintain him, and ascribe their own exploits to his glory and honour. One of the family of the *Claudii* is commended for his constancy, that he would not forsake Antony, but when all others had yielded themselves to Augustus, he only stuck to him: *Et solus ipse permansit in partibus*. As for the covenant, which they would have me take, there is first reason that I should be convinced of the lawfulness thereof, before I take it, and not urged, as the Mahometans do their disciples, by force, and not by reason; for, by this new religion which is imposed, you make every man that takes it up guilty either of haveing no religion, and so become an atheist, or else a religion put on or off as he doth his hat to every one he meets.'

Speaking of the king in the decline of his affairs, Sir Henry thus writes:

'The king thinks to secure himself once again amongst the mountains in Wales, some of which we found almost inaccessible, many of the troopers horses tireing, and little accommodation to be met with, which makes me remember this passage. When the king was at supper, eating a pullet, and a piece of cheese, the room without was full, but the men's stomachs were empty for want of meat; the goodwife, troubled with the continual calling upon her for victuals, and haveing, it seems, but that one cheese, comes into the room where the king was, and very soberly asks if the king had done with the cheese, for that the gentlemen without desired it.'

Referring to a defeat which seemed to extinguish the last hopes of the monarch, the author bears him this testimony;

'Here I do wonder at the admirable temper of the king, whose constancy was such, that no perils never so unavoidable could move him to astonishment, but that still he set the same face, and settled countenance, upon whatsoever adverse fortune befel him, and neither was he exalted by prosperity, nor dejected in adversity, which was the more admirable in him, seeing he had no other to have recourse unto, but must bear the whole burden upon his own shoulders.'

The subsequent passage attests the fairness and justice of this zealous royalist:

'Herein the Scots may be commended for their order and good discipline, both in takeing up their quarters, and in their march; whether it was by reason of the king's being among them, or that it was usual for them to doe, I cannot tell, for it was the first time that I came into their quarters; but they shewed a great deal of celerity, not a man being scarce seen to straggle, and if they made a halt, they never made it both with horse and foot togther; but if the horse halted, the foot marched through.'

We wish that so candid an observer had favoured the world with more of the reflections suggested to him by the events

events of which he was an eye-witness.—In order to tranquillize his own apprehensions, Cromwell doomed this honorable man to death; and amid the unjust acts of his illegal rule, none inflicted a deeper stain on it than the sacrifice of Sir Henry Slingsby.

Though we hold the doctrine of reciprocity of duties between governors and governed, and the right of resistance in extreme cases, as strongly as the brave and zealous trooper,—and though we hate tyranny and love liberty not less ardently than he seems to have done,—still do we hope to be pardoned if we state that his fanatical jargon, and superstitious tales and remarks, render his society much less agreeable to us than that of the devoted royalist. If we respect the asserter of popular rights against the unjust invasions of Charles, what shall we say of the retired veteran who never whispers a breath of censure against the oppressions of the Protector? Though the disturbance of his quiet, after the Restoration, seems in many instances to have been unprovoked and wanton, we must own that even his own narrative does not exhibit him as clear of all connection with the plots that were set on foot against the re-established government.

Captain Hodgson's memoirs, however, are not a little interesting on account of the details which they contain respecting the rumours circulated to keep together and recruit the partisans of the Parliament; they were partly political and partly religious; the former appear to have had most force with the leaders, while the latter seem to have almost wholly swayed their followers.

Jo.

ART. IV. *Twelve perspective Views of the exterior and interior Parts of the Metropolitical Church of Canterbury*, accompanied by two ichnographic Plates, and an historical Account. By Charles Wild. Folio. 3l. 3s. or 5l. 5s. coloured. Taylor. 1807.

A VERY remarkable improvement has taken place in the course of the last century in the graphic art in England, as applied to the illustration of architectural antiquities. After the memorable performances of the ingenious and ill-fated Wenceslaus Hollar, in his elevations and interiors of Cathedral and Conventual churches, preserved in the rare and valuable volumes of Dugdale, the numerous delineations by King, Loggan, and Burghers, followed with scarcely inferior merit. The still later attempts of Harris, however, were lamentably deficient: indeed they were so void of all discrimination of style, that they conveyed no accurate idea to those who were strangers to

to the buildings, and an æra of architecture could be with difficulty determined from them:—a criterion of merit not to be overlooked.

Some years since, the Society of Antiquaries of London engaged in a splendid undertaking, worthy of their institution; and they have already published, on a scale of great magnificence and expense, elevations, sections, and details of St. Stephen's Westminster, and the Cathedrals of Exeter, Bath, Durham, and Gloucester. It is presumed, however, that their future plan will not include *all* the English Cathedrals, and they have as yet given no perspective views. This deficiency (for such we consider it) has been well supplied by those able artists Malton and Buckler, the last mentioned of whom is now engaged in completing the whole series.

Of the work before us, we are enabled to say that as a first essay it is creditable to its young author. It contains two very elaborate plans, in which are marked the stations from which the perspectives are taken, and actual measurements of the length and breadth of all the component parts and tracings of the groined arches, with five exterior and seven interior views, in *acquatinta*; and an ample explanatory table is annexed. It is not to be questioned that the stroke manner of engraving possesses many circumstances of advantage over the *acquatinta*, and especially in the delineation of the minute beauties of Gothic architecture: but in one it must yield to the latter, viz. in allowing that so many more views may be given at the same expense. The original merit of the drawing, and of etching the outline, is equal in either instance. In the present volume, both the drawing and the engraving are executed by the author, who was one of Malton's most approved pupils: but we cannot characterize the finishing as equal to that of the architectural plates of his master, in his Views of London. A perspicuous and satisfactory description of the origin, progress, and present state of the grand edifice here delineated accompanies the views, condensed from larger accounts that have been already printed; with incidental remarks on architectural antiquities, which prove that the writer has a competent knowlege of the subject. We are told, however, in an advertisement, that in this part Mr. W. has been assisted by the author of "Observations on English Architecture." (See our Rev. for July last.)—If the Public encourage the labours of this young artist's pen and pencil, we hope that he will apply his talents to a similar elucidation of the other metropolitical church, as a companion to this of Canterbury.

As an abridged history of this venerable structure will doubtless be interesting to many of our readers, we shall select some of the passages from the volume before us.

Somner's

Somner's History and Antiquities of Canterbury, Dart's Canterbury Cathedral, Gostling's Walk in Canterbury, and Hasled's History of Kent, appear to have been the chief bases on which the following particulars are founded:

'To Lucius, the first king of the Britons, who is said to have been converted to the Christian faith, and whose doubtful reign is placed, most probably, towards the end of the second century, the monkish writers claiming the remotest antiquity, ascribe the original foundation. Under the first Saxon invaders, it might have been appropriated to polytheism; for, upon the conversion of Ethelbert in 597, it is reported to have been restored to the primitive worship, and dedicated to Christ by St. Augustine, who made it his metropolitical church. Both the saint and founder received their sepulture at St. Augustine's, Canterbury, one in 605, the other in 616.

'Frequent conflagrations, the usual consequence of the devastations of the piratical Danes, with the consequent destruction of authentic documents, by which the early history of architecture in England might have been elucidated, have involved this splendid pile in the obscurity of the darker ages, and consigned many of its remaining antiquities to conjecture, from the deficiency of evidence.

'No records, upon which any dependence can be made, are now known, from the age of St. Augustine, in the sixth, to the tenth century, when Odo, upon his translation from Wilton, in 934, to the primacy of Canterbury, finding the church in a dilapidated state, employed three years in various repairs, but chiefly in covering the roofs with lead, which is a very early instance of such an application of that metal.

'It was again burned by the Danes in 1011, who had landed upon a predatory excursion at Sandwich. They seized Alphage, the archbishop, who being stoned to death at Greenwich, was canonized as a martyr.

'These damages were chiefly confined to the destruction of the timber frame and roofs, and the repairs were completed by Ethelstan (or more commonly called Livingus) before the year 1020, and from that period to 1038 by Egelnoth. King Canute, more civilized or superstitious than his predecessors, contributed to the work, and confirmed to the monks certain lands and immunities. In 1067 it was once more destined to suffer almost entire conflagration.

'Like a phœnix it rose from its ashes about three years after, under the auspicious munificence of Lanfrank, a very conspicuous luminary of the church, when it was transferred to the care of Norman bishops.

'The records of almost every cathedral or great conventual church in England, mention frequent demolition by fire, in the early centuries. The marauding Danes invariably directed their vengeance against structures dedicated to the Christian religion; but a more common cause of such destruction by fire was their being surrounded, in most cities where they were placed, by buildings constructed entirely of wood.

It

'It is asserted, that the church, monastery, and palace, were all rebuilt by Lanfrank, a fact disallowed by certain antiquaries, because the time stated to have been employed must have been totally inadequate to so extensive a work. From that and other collateral circumstances, they infer, that having built the nave, he probably did little more than repair the choir and its crypt, or under croft, because in either of these may be found, in the exterior surbase of the south wall, and other parts, many architectural peculiarities of an antecedent æra.

'Anselm, Abbot of Bec in Normandy, where architecture was most successfully studied, succeeded in 1093, and projected great improvements in the choir, which as he did not live to finish, it is a fair conjecture that his original plan was pursued, and the superintendance of it committed to the Priors Ernulphus and Conrade in succession; and having been brought to a conclusion by the efforts of the last mentioned after Anselm's death, it became known by the superlative epithet of "Conrade's glorious choir." From the account Gervase has transmitted to us, it appears to have been in its component parts similar to the present choir, and was at that period, probably extended to the length now seen, as it is said to have been enlarged; which it could not have been in width, unless the lateral walls had been likewise taken down, of which there is no existing proof. A chapel, much smaller than the present, was then rebuilt or added to the choir, and dedicated to the Holy Trinity.

'Gervase specifies in his account, the architecture of the former church, before he enters on the description of the re-edification by Anselm and Conrade. He is equally minute and satisfactory, and his MS. now preserved in the British Museum, may be ranked among its most valuable curiosities.

'The effects of another fire, which is said to have happened in 1130, were certainly of no great detriment, for in the same year, we learn that this church was formally dedicated by Archbishop Corboil, the apostolic legate of Pope Innocent II. in the presence of King Henry I. and his Queen, David II. King of Scots, and many prelates and nobility, to the Holy Trinity, which appellation it appears to have received from Lanfrank, and which was thus solemnly confirmed.

'But in 1174, the choir, so lately and splendidly perfected by Prior Conrade, received such demolition by fire, as to require that the whole interior should be taken down. Of this calamitous circumstance Gervase was the eye-witness and chronicler.

'The present choir was begun under the direction of William, an experienced architect of Sens in Normandy, or Sienna in Italy, who being disabled by a fall from the height of the vaulting, returned into France. It remained therefore to be finished by another William, who was a native of this country, and the first English architect upon record, concerning whom we have any positive account. His talents in architectural invention and practice are, in this instance, conspicuous and admirable. To the choir he added the eastern transept and the Trinity Chapel.

'The

'The charge of the undertaking was defrayed by the liberal oblations made at the shrine of Thomas à Becket, for whom two years before (1172), the monks had procured canonization from Pope Alexander III. which, very opportunely for the building, became productive of an incredible influx of wealth. On Easter day 1181, the choir was sufficiently finished for the performance of divine service. In July following, the former chapel of the Trinity was taken down, and the present begun, which, with the circular tower at the east end generally called Becket's Crown, was completed in about four years, when the former tutelage of the Holy Trinity was superseded by that of St Thomas the Martyr, though apparently without any formal dedication.

'The real character of that prelate, as a politician, may perhaps be best ascertained, by a parallel drawn between the pages of the elegant Lyttelton, and the sagacious Hume. As a saint, we must trust to his legend; and the monks, by promising to his votaries a recovery from sickness, or a continuance of health, made his shrine eminently popular, and established annual pilgrimages, which, with jubilees celebrated every fifty years, produced to them a princely revenue.

'Warton observes that "the general plan of the Canterbury Tales, which at first sight, seems merely to have been an ingenious invention of the poet, to serve a particular occasion, is in a great measure founded on a fashion of ancient life; and Chaucer, in supposing each of the pilgrims to tell a tale, as they are travelling to Becket's shrine, only makes them adopt a mode of amusement which was common to the conversations of his age."

'In 1304 and 1305 Prior Henry de Eastrey is said to have meditated many improvements, and actually to have expended upon different parts of the church 839l 7s. a very considerable sum in those days. He probably erected the skreen which divides the choir from the ailes.

'The western parts of the cathedral escaped the various conflagrations, which had injured the choir, and remained, with little alteration, from the time of Lanfrank, to the year 1376, when Archbishop Sudbury took down some of them, and erected the lower transept at his own cost; but in 1379, actuated by the same liberal intentions, he caused the whole nave to be removed. The subsequent erection of that grand pile fell to the charge of the convent, as this munificent prelate was shortly after murdered in the Tower, by the rebellious adherents of Straw and Tyler.

'Archbishops Courtenay and Fitzalan or Arundel, his successors in the see, established a fund, the disposal of which was given to Prior Thomas Chillenden, by whom the nave, cloisters, and chapter-house, are generally supposed to have been designed and perfected. The south tower of the western front was constructed after Chillenden's decease in 1410: this addition, with the south porch, having been begun by Archbishop Chicheley, who succeeded in 1413, was finished by Prior Thomas Goldstone (the first of the name) between 1449 and 1468. It obtained the name of the Oxford Steeple. There is sufficient reason to determine, that the other tower, was a

part

part of Lanfrank's original structure, and that its being attributed to Archbishop Arundel is an error. During his prelacy, he added a spire covered with lead, one hundred feet high, and a peal of five bells of extraordinary weight and tone. After the storm in 1703, the spire becoming ruinous, was taken down.

'The last important addition to this fabric was the great centre tower, erected between the years 1472 and 1517, under the successive Priors W. Sellinge and T. Goldstone (the second of that name), and for the most part during the prelacy of Archbishop Morton, who is mentioned as an especial benefactor. Thus, this venerable monument of the skill and piety of our ancestors, descends to the present period with double claim to our admiration, as linked to a very remote antiquity, and as exhibiting many architectural peculiarities and beauties of intervening ages.'

A Plan is given of the substructure of the Eastern Parts of the Cathedral; and in the text it is remarked that

'Concerning the crypt or undercroft, in every respect the most curious in England, various conjectures have been made, and arguments maintained by learned antiquaries.

'Somner has limited its date, with the eastern part of the fabrick, to the Norman conquest. Gostling considers it as certainly anterior, but not so antient as Mr. Ledwich, who quotes Osbern's life of Archbishop Bregwyn, to fix it to as early a period as 742. Mr. Denne says "that Eadmer plainly alludes to it, in his account of the dilapidated state in which Lanfrank found his church on his promotion to the see, intimating, that it resembled the church of St. Peter in Rome, in which the most sacred reliques were preserved. These crypts were therefore called "confessionaries."

'But it has been more unanimously referred to the ninth century, from the striking analogy found betweeu the ornaments of the capitals in this, and the crpyt of St. Grymbaldt, under the chancel of the church of St. Peter in the East, at Oxford. Indeed many substantial reasons may be adduced against the probability of its having been built by Lanfrank. There is a frequent obscurity in the expressions of the monkish chroniclers, and a substitution of one term for another, by which we may be misled, without an examination of facts. This circumstance is particularly insisted on in several archaeological discussions.

'The crypt at Oxford, as the archetype of this and others, may be worthy notice. It is only 34 feet by 21, and ten in height, divided by two rows of pillars, four in each, with capitals bearing chimæras, or other inexplicable figures, and of sculpture by no means rude, in point of execution. Hearne decides, that it was built by Grymbaldt, upon the authority of Asserius Menevensis.

'In Plan II. are given delineations of the designs of the capitals of the crypt under consideration, which are no less extraordinary, and according to Mr. Ledwich, exhibiting certain Egyptian symbols peculiar to their deities.

'The undercroft, independently of its transept, being oblong, with a semi-circular termination toward the east, corresponds in form with the

the Basilicæ of the Romans, which are remarked to have been the general archetype for ecclesiastical buildings under Constantine, and to have been adopted in various instances by the Anglo Saxons after their conversion to Christianity; and as the cruciform mode of architecture is considered as coeval with the 9th or 10th century, neither the transept, nor other parts of this substruction, can be justly referred to a more distant period. "Gothic windows have been inserted, of which style, although of a different æra, are the chapel at the east end; and the south wing of the subterraneous transept, which last was a chantry, founded by Edward the Black Prince in 1363," the roof of which is curiously groined, resting upon a central pillar.

'Beneath the whole of the eastern edifice, including in that description the choir, upper transept, and Trinity chapel, these vaults are extended; and by the very lofty ascents from the level of the nave, they are rendered sufficiently high for the reception of shrines and oratories. In the ancient crypt under the choir, was erected the gorgeous altar of Our Lady, of the wealth and splendour of which Erasmus reports not many years before their total extinction. This shrine is of the richest tabernacle-work, and the pillars which are attached to it have the singular ornament of a double spiral belt or fillet wound from the base to the capital. In an oratory at the east end, are very curious paintings in fresco, to a certain degree perfect when Dart wrote his account, as he has given plates of them. The subject is taken from the revelations of St. John, who is pourtrayed as writing them; others refer to the birth of St. John Baptist.

'This part was appropriated for divine service by Queen Elizabeth to the Walloons, who had fled their country on account of religious persecution. As their number is exceedingly decreased from various causes since that time, they now assemble in a part of the south aile.

'After the fire in 1174, the old Trinity chapel was rebuilt, and a new undercroft, made of more lofty vaulting, probably with a view of receiving the shrine of Becket, which intention was not subsequently followed. There was originally a constant communication between these vaults *, the last mentioned of which are now allotted to the house of the first prebendary. A remarkable coincidence occurs in the architecture above and below, especially in the double three-quarter columns in both chapel and crypt. Those in the substructure of Trinity chapel are ten feet six inches in height, and about four in diameter, connected by arches, which, as in the chapel above,

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"* Introitum de veteri in novam cryptam magister (meaning the master mason, or architect) prudenter aperuit." Dec. Sprit. col. 2302.

'In the construction of a Saxon or Norman cathedral, a crypt was necessarily a component part or appendage. In old St. Paul's, Dugdale notices one of large dimensions, part of which (the parochial church of St. Faith) still remains. Under the cathedral choirs of Rochester, Winton, and Gloucester, all of the early Norman æra, these substructions are seen, though much inferior to this at Canterbury, in point of architecture or extent.'

above, become gradually acute from circular, as they approach the curvature of the east end. Many windows are now walled up; but it remains sufficiently light to display the picturesque effect produced by such a position of the arches and groins.'

On the architecture of the Choir, we have these remarks:

'Plate VI offers an interior view of the choir, taken from the north corner, immediately upon entrance. It is of larger dimensions than any other in England, and extends from the exquisitely wrought skreen under the tower, almost to the turn of the circular part beyond the upper transept. Much singularity occurs in the architecture, which was the joint performance of William of Sens and William the Englishman, after the fire in 1174. Merely as a conjecture, it may be observed, that the original plan of Archbishop Lanfrank might have been principally adopted by these, his successors. It is well known that Lanfrank was born and educated in Italy, and might, in this instance at least, have introduced columns and architectural ornaments, prevalent in the sacred buildings then erecting in that country. The arcade rests on pillars which are alternately round and octangular, having capitals sculptured with the acanthus very nearly resembling the true Corinthian model. Columns of similar form and ornaments are in the Duomo or cathedral at Orvietto * in Italy, placed as these are. The attached columns at the angles of the upper transept are incircled with tall pillars of Petworth marble. Above the arcade is an open gallery, with a triforium, with many of the same material, clustered and insulated, but much smaller. The roof is of the simplest form, after the introduction of stone vaulting.'

Mr. Wild concludes with a few brief observations, which appear to us to be appropriate and just:

'From the great tower to the end of Trinity chapel, a double ambulatory with a triforium is conducted, where the more scientific investigator may examine the minuter beauties of the sculpture, employed on various members of this stupendous building. He will admire the excellence of construction, universally conspicuous, and the general harmony of the whole, resulting from an apparent discordance of individual parts.

'More of an original plan and a greater uniformity of style, may be found in other cathedrals, but in none a scheme better adapted to their original destination – the usage of the Romish religion;—none, in which the imagination of the poet, or the descriptive powers of the artist, may be more happily indulged, or where the judgment and curiosity of the architectural critick may be more extensively informed and gratified.'

The plates represent, 1. The South West View of the Cathedral. 2. The Nave. 3. Part of the Western Transept.

'* See Plates in the "Storia del Duomo di Orvietto," 4to. 1791; a proof of the connection between the Lombard-Gothic, and early English architecture.'

4. The

4. The Martyrdom, or Northern division of the Transept, being the spot on which Becket was assassinated. 5. The Cloisters. 6. The Choir. 7. Western Part of the South Aisle. 8. The Eastern Part of Ditto. 9. The Eastern Transept. 10. The Baptistry. 11. Trinity Chapel. 12. The Exterior of Becket's Crown.

Dall.y

ART. V. *The Ancient and Modern History of Nice;* comprehending an Account of the Foundation of Marseilles: To which are prefixed Descriptive Observations on the Nature, Produce, and Climate of the Territory of the former City, and its adjoining Towns; with an Introduction, containing Hints of Advice to Invalids, who, with the Hope of arresting the Progress of Disease, seek the renovating Influence of these salubrious Climes. By J. B. Davis, M. D. one of the British Captives from Verdun. 8vo. pp. 348. 8s. Boards. Tipper and Richards. 1807.

NOT many years ago, Nice was a name familiar in our circles; friends and connections residing there from motives of pleasure, health, or economy, frequently brought it to recollection; and the mention of it was endeared to us by various ideas. These days, together with the enviable quiet and security which distinguished them, are passed, and we fear that we shall not soon behold any that resemble them. In the mean time, an animated and glowing pencil here traces what Nice once was and what it now is. On the one hand, that city and its territory are exhibited to us arrayed in all their native and acquired charms; as adorned with matchless scenery, and embellished by monuments of art and the labours of civilization; and as the resort of a refined and cultivated society, to which various regions and climes contributed. On the other hand, we behold the waste which has been committed by revolutionary hordes; and we wander through the solitude which the unsocial and sullen spirit of military despotism has created. If we give credit to certain orators, the chief of a vast adjoining empire is the warm friend of the human race, its first benefactor, and the very genius of beneficence itself: but, if we turn aside from these parasites to follow the footsteps of this dread personage and to trace the effects of his domination, we discover them in widely diffused misery, in increased poverty, and in a reduced population. Where his sway prevails, the mansions of the rich have been destroyed, and their inhabitants banished; the middle class are become poor, and the poor wretched; the youth have fallen in battle, or are yet detained in the armies: while a few upstarts insult the general misery, by overgrown and ill gotten riches,

and claim consideration to which they have no title but their wealth. This is the amelioration of the French revolution, which these sophists celebrate: but we must admit, it is in part a natural effect of the violent reforms to which protracted abuses rarely fail to give rise. If we may rely on the accounts of Dr. Davis, Nice furnishes an example which strongly elucidates and corroborates these observations.

Concerning the motives for and the plan of this publication, the author remarks:

'There are two principal reasons for which I venture to trouble the public with this work; the first is, to benefit the invalids who seek to repair the ravages of disease in a climate celebrated for its temperature; the second, to record the beauties and antiquities of a country which has always held a distinguished rank in the annals of every age.—

'The work is divided into two parts, and each of those sub-divided into sections; the first comprehends an introduction, containing hints of advice to invalids, who, with the hope of arresting the progress of disease, seek the renovating influence of these salubrious climes; the topography of Nice; an account of the character, language, commerce, &c. of the Nissards; and descriptive observations on the nature, produce, and climate of the country, together with the topography of some adjoining towns: the second contains the ancient and modern history of Nice, with a description of the original inhabitants of the country, and an account of the foundation of Marseilles.'

It is also observed by Dr. Davis, respecting a visit to Nice, on the score of health, that

'In recommending a change of climate, we ought first to notice the ability of a patient to support a long journey, his habit, then the stage of the disease, the season of the year, and the kind of weather in that season. The stage of the complaint is certainly of the first importance, but unless the other circumstances be well observed also, incipient disease will put on a confirmed form before the arrival at the place of destination; so that though seemingly of a secondary consideration, they often decide on the fate of the patient.

'If a dominion of cold winds in autumn creates inflammation of the mucous membrane which is spread over the bronchiæ in persons in health, it is reasonable to conclude, that the lungs of a delicate female, already too irritable, will become more so, and from the slightest excitement proceed to active inflammation.

'I am persuaded, that if the health of persons who arrive at Nice, could be contrasted with the health of those in a similar state in England, at the time the former quitted it, we should find in a number of instances, that instead of being benefited by the journey, they were weaker, their coughs more violent and accesses of fever more frequent. Nay, these changes often occur on the journey, sometimes accompanied with pain in the side, great shortness of breathing,

breathing, hæmoptoe and purulent expectoration. Notwithstanding all the skill and attention of medical attendants, it often in such cases happens, that the patient ends a miserable life in some comfortless inn, or under less violent symptoms is prevailed on to resume the journey, and then pays the debt of nature on the spot where he expected to regain his health.

'This is a common occurrence, and obliges us to acknowledge, that patients quit England at too late a period, when every remedy has been tried in vain, and that the forlorn hope of a change of climate is the only one that remains. Consulted by some at Nice, by others at Montpellier, I usually had to contend with a disease in its last stage, where I was obliged to employ every remedy that could mitigate, though but for a short time, the violence of predominant symptoms. I found commonly upon enquiry, that the complaints of these persons were much less violent before they left England, and that accidental difficulties on the road had every now and then occurred, and invariably added to the patient's sufferings.

'I think that people, who have the more alarming symptoms of phthisis, such as hectic fever, violent cough, purulent spitting, and extenuation to a certain degree, and indeed in whom the disease has not yet acquired so deep a root, ought never to risk a journey to Nice. I would also add, that if under favorable circumstances an invalid should attempt the experiment, and that his cough grew worse on the road, and fever came on, he should immediately desist from travelling, and await an entire disappearance of these symptoms before he resumed the journey.

'Our hopes of success in controlling this disease are slight, unless a seasonable period be chosen to try the influence of a milder air, a circumstance proving in itself that a delay in England, of a few weeks duration only, may be of the most pernicious consequence.'—

'It appears to me, that those patients who derive little or no advantage from summer weather in our own country, are not very likely to be benefited by a winter's residence at Nice. If mild weather here produces no favorable change in them, nor in any degree lessens the violence of disease, what advantage are they to expect from the climate of Nice? I think not any. It is only from the persuasion that temperate air and gentle exercise do good, that it is advisable to recommend a journey to them, for in that case a winter's residence in London would probably prove fatal, and might be highly useful at Nice. But if on the contrary, the patient's health decays gradually, and the symptoms of his complaint are equally severe at all times, I should use the whole of my influence to keep him at home, and there provide him with all the little comforts his situation required, and which he would look for in vain in a foreign country.'

For the directions of the author to invalids on their arrival at Nice, in regard to diet, exercise, and amusement, we must refer to his work. In discussing the climate of his favourite region, he observes that:

'In the summer months a cool breeze refreshes the air, and moderates the heat which always prevails in the interstices of the mountains, owing to the reflection of the solar rays from the surfaces of uncultivated portions of rock. But the greater part of the plain of Nice, and the southern side of the surrounding mountains, being highly cultivated, and having a soft soil, the sun-beams penetrate into the earth with little or no difficulty, so that heat accumulates in it, in the summer, to that degree, that the subsequent evaporations, even for many months, partake sufficiently of caloric to moderate a cold air brought from the summits of the Alps: the frost from that circumstance seldom becoming permanent in the country.'—

'Nice has always a smiling aspect, notwithstanding the cold which ever reigns upon the Alps: the human frame, and the productions of the earth, equally feel and evince it. The fibre, neither in a state of too great relaxation nor rigidity, admits of a healthy perspiration, and the constitution but seldom falls into extreme extenuation, or attains extreme plethora. The animal economy, like the vegetable, flourishes, and feels a joyous existence, when winter locks up the treasures of the earth and spreads its gloomy mantle over other parts of the globe.'—

'Persons who have never travelled in Italy, or the southern provinces of France, can scarcely have an idea of the mildness of the air of Nice after a gentle fall of rain. The sulphureous and other terrestrial exhalations that are occasionally suspended in it being precipitated to the earth by a few showers, the atmosphere is left in a very pure and genial state. At these moments, the softness of the climate, the serenity of the sky, the brilliancy of the sun, and the numerous beauties of nature that on every side surround you, may be better conceived than described. The breathing is free, the body light, and the same harmony seems equally to prevail in the human frame as in the circumjacent scenery. The valetudinarian has a respite from his sufferings, and the voluptuous man finds new pleasures occupy his mind.

"Parturit almus ager, Zephyrique tepentibus auris
Laxant arva sinus; superat tener omnibus humor:
Inque novos soles audent se gramina tutó
Credere; nec metuit surgentes pampinus Austros,
Aut actum Cœlo magnis Aquilonibus imbrem:
Sed trudit gemmas, et frondes explicat omnes."

Virg. Georg. lib. ii.

¶ It is no unusual circumstance in this part of the world to have a clear sky for five or six months after March or April. The same fine season however does not reign in every part of the department at the same time. The environs of Nice and Menton are more especially blessed with this mark of divine favour. No rain fell at Nice in the year 1803 from March to July. To compensate for the dearth of water, gentle dews covered the earth, and vapours arose from the sea, which refreshed nature with their "genial stores," until Phœbus, peeping through the loaded horizon, illumined the portal of the

the east and hailed the approaching morn. The author of a tour through the Maritime Alps observes that the sun was so hot at Christmas in the year 1803, that he was frequently obliged to repose under the shade of the lemon trees, where the verdant turf, enamelled with a vast number of small flowers, resembling the violet, flourished in all its beauty.'

Comparing the claims of different places as resorts for invalids, Dr. D. allows that Pisa, Genoa, and Hyères have all certain advantages in that respect: but he adds,

'The exhalations from the plains of one, and exposure to the north wind of another, are inconveniences which do not accompany an abode at Nice. If you made choice of Pisa or Genoa to reside at, you could remain there during the depth of winter only, as the excessive heat of the sun would oblige you to decamp to the northward at the commencement of spring, whereas you may with pleasure remain at Nice till the month of May. You would, at least, be glad to quit Genoa long ere this; and, as far as regards a comparison of climate with Montpellier and Nice, I do not hesitate to say the latter has an infinite superiority.

'The country, for an extensive tract around Montpellier, is very level, and consequently exposed to the influence of winds coming from every point of the horizon. The air there is commonly too sharp for consumptive persons, and the extreme damp that prevails during the winter months would be found highly detrimental to many constitutions. Where the atmosphere is loaded with vapour, as in the neighbourhood of Montpellier, and exceedingly cold at the same time, we must allow that a residence in it is not likely to favour the removal of a pulmonary complaint.

'Those who quit Nice to pass a short time at Montpellier, always express the sense of cold they experience by the transition.

'If, for the sake of discussion, we were to place the two spots in the same geographical position, one open on all sides, as Montpellier, the other closely encircled by mountains, as Nice, we should have no difficulty in declaring in favour of the latter country for the abode of the valetudinarian.'

In the author's delineation of the manners of the inhabitants of this country, we are told that, in this particular,

'The Nissards differ from the inhabitants of Provence and Italy. Sordid interest and unprincipled selfishness, notwithstanding the allegations of many travellers, are by no means the characteristics of every class of this people. The Nissards are in general mild, humane, peaceable, and complaisant. They are gay, lively, and pleasant in company; in one word, their manners upon the whole are interesting, and congenial with the mildness of the climate. The inhabitants of the country, though poor, and, as it were, sequestered from the world, are civil, and perfect strangers to the vices engendered by luxury, and to the violent passions which agitate the great. They are constantly occupied in providing for the subsistance of their families, in cultivating their fields, or watching their flocks.

Nothing can equal their persevering patience at work; no obstacle disheartens them; and they bear with equal firmness, bodily fatigue and mental anxiety. Fashion has not extended her imperious dominion over them, for they still retain the dress and manners of their forefathers. Whenever a traveller arrives in any one of their villages, let him be ever so little known to them, they hasten to welcome him, and invite him to partake of their frugal repast. They often give up their beds to strangers, and in every respect present us with an emblem of ancient hospitality: but this character only applies to the inhabitants of the interior of the country.'—

'Those who can afford to buy a little merchandize hawk it about the country, until they acquire enough of wealth to begin shop keeping. With such small beginnings, by arrangement and economy, some of them have left fortunes, which their industrious children have augmented to immense property, even to millions sterling. There are many instances of this kind, and two are well known at Lyons and Marseilles: one is the house of Folosan, the other is the family of Bruni, two members of which were presidents of the second chamber of the parliament of Aix before the revolution.

'It is from the northern district that so many of them emigrate with their organs, cymbals, and magic lanterns, to amuse the people and children over all Europe. After an absence of eight or ten years, the greater part of them return with some little savings, which assist them to enlarge their fields, to buy cattle, and get married. Tired of a wandering and laborious life, they return to finish their days under the humble roof that gave them birth, far from the noise and tumult of towns. It is there they relate to their children what has most attracted their attention in their travels. It might be supposed they would contract some of the vices prevalent in great towns; they retain, however, their former simplicity of manners and industry. They consider their present situation happy when they compare it with the fatiguing life they have led to attain it; even their little vanity is gratified in being considered the richest of the hamlet, respected by all, and looked upon as the oracles of the country. These advantages turn the heads of the young peasants, and make them sigh for an organ and magic lantern.'—

The following lucid and interesting paragraph is applicable to the peasants of many other similar districts:

'In the greater number of the small towns and villages situated in the interior part of the country, and among the mountains, the peasants have neither clocks, sun dials, nor barometers of any description: the crowing of the cock, and the position of the stars, regulate the hours of the night, and the course of the sun those of the day. The inhabitants, by their observations of the planets, will tell you the hour with nearly as much precision as if it were indicated by a clock. They also predict with a great degree of certainty the changes of the weather. Passing most of their time in the fields, and being endowed with a quick sight and retentive memory, they collect a number of little facts, which enable them to acquire a kind of confused foresight that resembles in great measure, that instinctive

presage of approaching changes of weather which we observe in animals. By this, and with the assistance of some local circumstances, such as a fog at a certain hour, and on a certain part of the horizon, a cloud of a particular colour on the top of some mountain, or the flight or chirping of birds, they can prognosticate the alterations of weather as well, if not better, than any meteorologist '—

Dr. Davis highly commends the scenery of this territory, as every where combining the romantic and the luxuriant beauties of nature. After having indulged in some descriptions of this kind, he presents us with one among various passages which distress the reader in perusing this work, and which gave rise to the reflections that introduce the present article;

'The republican arms of France have depopulated this charming country, and either destroyed or ruined most of the families, country houses, and every work of art. The gardens, however, adorned with orange and fruit trees, formerly with every plant and flower, still invite the efforts of industry, and promise a plentiful harvest. Much I confess is wanted to repair those shattered villas, where once lived a happy people; and long I fear it will be before the new proprietors diffuse, like their ancient inhabitants, joy and gladness and plenty around them. The deficiency of money, the want of confidence, and the natural distrust a new government inspires, are obstacles not easy to be surmounted. Under the protection of the King of Sardinia, the public were happy, trade flourished, and the merchants were even favored by other nations.

'Nice, although adorned by all the beauties of nature, and situated on one of the most fertile plains, secure from the piercing cold of winter, and refreshed by the cooling breezes of the sea in the summer months, wants the comforts of a select few to render it a happy retreat. Not now, alas! not now, as in the days which La Lande celebrates, when the assemblage of strangers from every part of Europe rendered it a scene of hospitality and social joy. The ravages of war have spread their desolation around, and chased from their habitations the native and the foreign friend.'—

'Nice could formerly boast of every thing that renders a home delicious; admirably situated for the exportation and importation of colonial produce; no rival port to check its rising grandeur; an industrious and numerous population. No climate possesses a more genial atmosphere, no soil a more smiling vegetation. The blossoms of the orange, the vine, and the laurel-rose, the infinite variety of flowers, plants, and shrubs, at all seasons of the year, excite us to repeat

"Vertumne, Pomone, et Zéphyre
Avec Flore y règnent toujours;
C'est l'asyle de leurs amours,
Et le trône de leur empire."

That part of this volume, which details the antient history of the territory of Nice, is distinguished from similar accounts by several curious particulars; for which, we presume, (as is

intimated in a general acknowlegement in the Preface) the author has been indebted to local antiquaries and topographers: but we must observe that Dr. D. is chargeable with some instances of considerable negligence. If, however, the work cannot boast of unity of design, and is not particularly calculated to improve the taste of its readers, yet it is instructive and amusing; forming an olio of which the ingredients are wholesome, though they are not combined in the best manner. Jo.

ART. VI. *Corinna, or Italy.* By Mad. de Staël Holstein. 3 Vols. 12mo. 1l. Boards. Tipper. 1807.

INVENTION is tortured for expedients to confer Novelty on the species of composition called Novels; and it requires no small portion of genius to accomplish this object in any degree, so prodigiously multiplied at the present day are the works which come under this description. Madame de Staël has attempted something out of the beaten track; and it would indicate in us a deficiency both of judgment and of taste, if we did not ascribe considerable merit to her performance, though in some respects its defects are not inferior to its excellencies. Regarded merely as a novel, it cannot rank very high; and in the construction of a love story, Mad. de Staël is inferior, if we may judge from this specimen, to many of our British lady-writers: but for accuracy of information and depth of reflection on the antiquities, arts, language, literature, music, climate, and manners of the people of Italy, she is not surpassed by any author who has undertaken to write on these subjects. As her publication has a double title, so it may be said to include a double object. Most of the incidents which immediately relate to Corinna partake of the romance of passion; and in conducting love adventures, unnatural incidents and glaring improbabilities occur: but in the descriptions of Italy, this lady shines in the character of an enlightened traveller, and the English reader will peruse her details with much satisfaction. The delineation of Corinna is in many points original; and the idea of blending Love and Literature is not common: yet the effect will not be generally pleasing. In the compound character of a Cicerone and a lover, if it be not absolutely incongruous, each *function* embarrasses the other in the representation, and will require a combination of taste rarely to be found in readers. They who are merely interested in affairs of the heart will consider details concerning monuments, statues, pictures, and the remains of antient

magni-

magnificence, as tedious interruptions of the narrative; while the antiquary and the virtuoso will be indignant that able critiques on the unrivalled productions of Italy should be interwoven with a sickly love-tale. Such, however, being the nature of the performance, we must regard it in a twofold point of view; first attending to the story, and secondly to the literary matter with which the fair writer has chosen to enrich it.

Oswald, alias Lord Nelvil, the hero of the novel, is represented to be "as melancholy as a gentleman." Notwithstanding that the star of his ascendant smiled with every auspicious omen at his birth, his descent being illustrious, his person handsome, his mind cultivated, and his fortune independent, yet, like Lady Macbeth, he was troubled "with thick coming fancies," which impaired his health, and rendered him disgusted with life at the usually happy period of twenty-five. The faculty, being of opinion that travelling would be the best specific for dissipating those morbid humours which fed his disease, advised him to exchange the bleak climate of Scotland for the genial sun of southern skies, and proposed the tour of Italy. In his travels, though, for reasons which are at first kept from us, he is still the knight of the sorrowful countenance, yet by sea and by land he displays the greatest magnanimity and generosity; and wherever he goes, his virtues excite admiration. At Inspruck, he picks up a travelling companion in the Count d'Erfeuil, a French emigrant; who, like many of his countrymen, had supported the loss of a large fortune with vivacious fortitude, and had prudently availed himself of his talents to procure an humble yet proud independence. As the Count was going to Rome, the courteous Oswald proposed to be his conductor; and this sprightly Frenchman tries in vain to dissipate the habitual melancholy of the young North Briton: who, in passing through the Marche of Ancona, and the Ecclesiastical States, derives no benefit either from his companion or from the change of scenery.

The severity, however, of Oswald's grief seems to relax on his entering the gates of Rome; where he finds the streets crouded with mountebanks and puppet-shows, and where on the next morning he is awakened by the explosion of cannon and the ringing of bells. On inquiring the cause of these signals of festivity, he is informed that CORINNA, the most celebrated woman of Italy, as a poet, as a writer, and as a composer of those extemporary rhimes called *Improvisatore* by the Italians, was to be crowned that morning in the Capitol. The travellers hasten from their hotel, in order to be present at this spectacle. Corinna at last arrives, habited like a *Sybille du Dominiquin*,

Dominiquin, and drawn by four white horses in a car fashioned after a classic model. In an instant, she so electrifies the imagination of our sorrowful hero, that he falls desperately in love with her; and Cupid, being in one of his sweetest tempers, takes his aim at both hearts, making the passion not less ardent than reciprocal. Corinna, too sublime for the idea of vulgar courtship, invites Oswald to a scientific survey of the treasures of Italy, and offers to be his *Cicerone*. This captivating proposal is instantly accepted; and the lovers commence the tour of churches, pictures, tombs, obelisks, and statues; paying due honours to the illustrious dead, whom Corinna celebrates in her *improvisatore* effusions. Oswald, however, though deeply enamoured of this combination of radiant beauty and splendid genius, cannot altogether shake off his melancholy; and love and sorrow struggle for the empire of his heart. Corinna sooths, flatters, and entertains him. Mutual declarations of attachment produce mutual confidence; and, as both have a secret, it is agreed that the irrevocable promise shall not be interchanged till the history of both has been faithfully disclosed.

Devoted to each other, and availing themselves of the free manners of Italy, the lovers travel in the same carriage from Rome to Naples, visiting together the crater of Vesuvius; and, in a hermitage on this celebrated mountain, the hero ventures on a disclosure of the source of his affliction. The secret, however, for which we have so long waited, and from the developement of which we expect a surprising event, is almost ludicrously insignificant; and when Corinna, in the farther progress of their journey, reveals the mystery of *her* birth, we see no adequate reason why these ardent lovers should not seal their vows at the altar. At Venice, however, when every thing seems ripe for the vulgar catastrophe which generally terminates the adventures of a novel, Lord Nelvil quits his Corinna, and returns to Scotland; and after a series of unnatural events, he yields to the solicitation of others, abandons the faithful Corinna, and marries her sister Lucilia. —Corinna, worn down with grief, visits England and Scotland in disguise: but, though she often sees Lord Nelvil, she never discovers herself to him, and returns without an interview to Florence. Some years having elapsed, Oswald goes to Italy with his wife, and arrives just in time to witness the termination of the sorrows of Corinna: who, exhibited on a kind of public stage, and hearing her farewell rhapsody to her beloved Italy chaunted by a young damsel, for ever closes her weeping eyes.

Such,

Such, in brief, are the outlines of this singular tale. To a certain point, the incidents are suited to the characters: but Madame de Staël grew embarrassed with these high flown lovers; and if, when they were on the top of Vesuvius, she could have had the resolution to have made them follow the example of Empedocles, the termination would have been more tragic and less disappointing.

We have already said that the travelled notices, with which this romantic narrative is interspersed, form a distinct feature of the work; and of its merit in this particular we shall afford some specimens. We begin with Rome; on which city Madame de Staël's remarks are judicious:

'Every thing is common, every thing is prosaic in the exterior of most of our European cities, and Rome more than any other, presents the mournful appearance of misery and degradation; but all at once, a broken column, a half destroyed bas-relief, stones united by the indestructible means of the ancient architects, remind us, that there is in man an eternal power, a spark of divinity, and that we must not omit to excite it in ourselves, and to re-animate it in others. This Forum, whose extent is so limited, and which has been the scene of so many surprizing things, is a striking proof of the moral dignity of man. When the world, in the later periods of Rome, was under the dominion of rulers without glory, we find whole ages when history could scarce preserve a few facts, and this Forum, a little spot, the centre of a village, then very circumscribed, and whose inhabitants were in continual contests all around for their territory, yet has not this Forum, by the recollections that it calls back, occupied the greatest geniuses of all ages? Honor then, eternal honor be to a brave and free people, since they thus engage the attention of posterity.—

'Raphael has said, that modern Rome was almost entirely built with the ruins of the ancient city; and, it is certain that we cannot take a single step, without stumbling upon some remains of antiquity. We perceive the *eternal walls*, as Pliny expresses it, through the works of the latter ages; almost all the edifices at Rome bear historical traces; we may see in them, as it were, the phisiognomy of past ages. From the time of the Etruscans, to our days, from these people, more ancient than the Romans themselves, and who resembled the Egyptians by the solidity of their labours, and the intricacy of their designs, from this people to the Chevalier Bernini, that mannered artist, like all the Italian poets of the 17th century, we may observe the human mind at Rome, in the different characters of the arts, the edifices, and the ruins. The middle age, and the brilliant days of the Medicis, re-appear to our eyes in their works, and this study of the past in objects present before our eyes, penetrates us with the genius of the time. It has been thought, that Rome had formerly something mysterious even in its name, which was known only to the adepts; it would seem that it is still necessary to be initiated in the secret of this city. It is not merely an assemblage of habitations; it

it is in fact, the history of the world, figured by various emblems, and represented in various forms.'

The subsequent passage will convey some idea of the nature of the Italian sky:

'After having visited the churches and palaces, Corinna conducted Oswald to the Villa Mellini, a solitary garden, and without any other ornament than magnificent trees. We may see from this place, the Appenines at a distance; the transparency of the atmosphere colours these mountains, concentrates them, and paints them in a manner singularly picturesque. Oswald and Corinna remained in this place some time, in order to enjoy the charms of the atmosphere, and the tranquillity of nature. No person can have an idea of this singular tranquillity, unless they have lived in southern climates. We do not feel, in a hot day, the slightest breath of wind. The most slender stalks of grass are perfectly immoveable: the animals themselves partake of the indolence, inspired by the fine weather. In the south we do not hear the chirping of grasshoppers, nor the whistling of birds; nothing fatigues us with useless and transitory emotions:—all is a sleep until the moment, when a storm or the passions awaken that vehement nature, who then rises with impetuosity from her profound repose.

'There are in the gardens at Rome, a great number of trees always green, which also add to the illusion made by the mildness of the climate during winter. Pines of a peculiar elegance of appearance, large and brushy towards the top, and close together, form as it were a kind of plain in the air; the effect of which is delightful, when we mount high enough in order to view it. The lower trees are placed beyond this vault of verdure. Two palm trees only are to be seen at Rome, and both are in the gardens of some monks: one of them, placed upon a height, serves as a point of view in the distance, and we have always a sentiment of pleasure, on perceiving and retracing, in the various perspectives to be seen at Rome, this deputy from Africa, this image of a climate still more sultry than that of Italy, and which awakens so many new sensations and ideas.'

This Lady's account of the Italian character and language is not unworthy of notice:

'The Italian is full of beauty, even when spoken by the populace. Alfieri said that he went to Florence, on a market day, with no other view than to learn pure Italian. Rome possesses the same advantages; and these two cities are perhaps the only ones in the world in which the people speak so correctly, that amusement may be obtained by listening to them in every corner of the streets. The kind of gaiety, which shines so conspicuous in comic authors, and at the opera buffa is found very frequent even among men without education. During the continuance of the carnival, when exaggeration and caricature of every kind are licensed, the most comic scenes are frequently displayed by the different masks. Often the grotesque gravity assumed, appears singularly contrasted with the usual vivacity of the Italians; and it may be even said that their fantastic dresses inspired them with a dignity

a dignity not natural to them. At other times they display such an astonishing acquaintance with mythology, by the various disguises they assume, that a person is almost tempted to believe the ancient superstition still prevalent at Rome. Very frequently they ridicule and laugh at the different orders of society with a vein of wit and humour full of point and originality. The character of the nation shines more conspicuously in its sports and public festivals than in memorable actions and exploits. Such is the flexibility of the Italian language, and so happily is it adapted to express pleasurable emotions, that to render the meaning of words various and contrary, nothing more is necessary than to change the tone of the voice, or to employ terms only differing from each other in the termination. When spoken by children, it produces the most happy effect. The innocence peculiar to this period of life, and the equivocal meaning affixed to many Italian words and terms, form a striking constrast. In short, this language appears, so to speak, to proceed of itself, and always conveys to the heart more than is meant by the speaker.'—

'A singular trait of the Italian character is, that the vivacity of their ideas never leads them to inconstancy, nor renders variety necessary. They are, in all cases, patient and persevering; their imagination embellishes whatever they possess; it employs their life without rendering it uneasy; they find every thing more magnificent, more striking, more beautiful than it is in reality; and whilst in others vanity consists in exhibiting their talents, the sanguine and vivacious disposition of the Italians makes them experience pleasure in the feeling of admiration.'

We often recognize, in the observations of Madame de Staël, a profundity of reflection combined with an acquaintance with the arts that is not very usual among women. The visit to the Vatican produces these remarks:

'The religion of the Greeks was not, like the christian religion, the comfort of misfortune, the luxury of misery, or the future life to the dying. Its aim was glory and triumph, and it exalted man almost to divine honours. In this worship, which has proved so perishable, even beauty was connected with religious opinions, and if artists were called upon to paint base or savage passions, they spared human nature of the shame of them, by adding something of the brute to the figure, as in the case of fawns and centaurs; and to give to beauty the most sublime character, they alternately united in the statues of men and women the charms of both sexes (as in the warlike Minerva, or in Apollo leading the Muses) where strength and softness are blended together. It is a happy mixture of those two opposite qualities, without which neither of them would be perfect.

'Corinna, in continuing her observations, kept Oswald some time before the statues which are represented as sleeping before the tombs, and which shew the art of sculpture in the most agreeable point of view. She made him remark, that those statues which are supposed to represent some curve in the motion which is suspended, produce a sort of astonishment that is sometimes painful; but those that are either supposed to be sleeping, or to express complete repose, pre-

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sent an image of eternal tranquillity, which is wonderfully like the effect that a southern climate produces on man. It appears that the fine arts are the peaceable spectators of nature, and that even that genius which agitates the soul in a northern climate, would, under a more favorable sky, only give an additional harmony.

'Oswald and Corinna then passed into the hall where the sculptured forms of animals and reptiles are assembled, and the statue of Tiberius was found to be placed among them by accident. It was without any intention that such a disposition of them was made. These marble figures appeared spontaneously to range themselves about their master. Another hall contained the melancholy and gloomy monuments of the Egyptians; of that nation whose statues were more like mummies than men, and which by its institutions of silence, stiffness, and servility, appeared, as far as possible, to have made life resemble death. The Egyptians excelled much more in the art of imitating animals than men. It was the empire of the soul which appeared to be inaccessible to them.

'The porticoes of the Museum next appear, where at each step one sees a new *chef-d'œuvre*. Vases, altars, and ornaments of every kind, surround the Apollo, the Laocoon, and the Muses. It is there that one learns to relish Homer and Sophocles. It is there that the mind receives a knowledge of antiquity which cannot be acquired elsewhere. It is in vain that we trust to the reading of history to comprehend the genius of the different nations. What is seen excites in us many more ideas than what is read, and external objects cause a strong emotion, which gives to the study of the past the same interest and life that is found in the observation of men who live, and actions which are done in our own time.

'In the midst of those magnificent porticoes, the repositories of so many wonders, there are perennial fountains, which softly remind us of the hours that were past in the same tranquillity two thousand years ago, when the artists who executed those *chef d'œuvres* were in being. The most melancholy impression, however, which is experienced at the museum of the Vatican, is in contemplating the broken parts of the statues which are there collected: the mutilated trunk of Hercules, heads separated from the bodies, and a foot of Jupiter, which supposes a statue greater and more perfect than any thing we know. One thinks that one sees the field of battle, when Time has fought against Genius, and those mutilated limbs attest its victory and our losses.'

Speaking in the character of Corinna, the author gives a flattering representation of the Catholic Religion, when compared with Protestantism:

'Our religion, (says she,) like that of the ancients, encourages the arts, inspires poets, and makes a part, so to speak, of all the enjoyments of our life; while that of yours, established in a country where reason predominates over imagination, has acquired a character of moral austerity, from which it cannot be separated. Ours speaks in the name of love, yours in the name of duty. Your principles are liberal, our dogmas are absolute; yet nevertheless, in their application, our orthodox despotism accommodates itself to particular circumstances,

cumstances, while your religious liberty causes its laws to be respected without any exception.

'It is true our faith imposes the most severe mortifications on those who have embraced the monastic life: this state, voluntarily chosen, is a mysterious union between man and the divinity; but in Italy the religion of the people is an habitual source of delightful and affecting emotions. Love, hope, and faith, are enjoined as the principal duties of this religion; and the performance of these duties constitutes happiness. Far then from our priests interdicting the pure sentiment of joy, they inculcate that this sentiment expresses our gratitude towards the Creator for the benefits which he has conferred on us. What they require of us consists in the observation of practices proving our respect for the public ordinances of our religion, and our desire of pleasing God in charity toward the unfortunate and repentance for our sins. But they never refuse us absolution when we zealously solicit it; and the attachments of the heart inspire here an indulgent piety more than in other countries.'

In reply, however, it is observed by Oswald, 'That tenets which wound the reason also cool the passions; and that striking simplicity in divine worship affects the soul more profoundly than the most splendid ceremonies.'

These extracts will not discredit Madame de Staël as a writer, though they do not appear to the best advantage in their English dress; the translation being not only incorrect, but debased by aukward and vulgar expressions: such as Madame D— '*tolled* (instead of rung) her bell'— 'he had an *itch* for her company'—'to visit her *along* with me'—'no one save him'—'they are talking but I dare say they will soon *be done*'—'do you think they mean to *stop* long at table to day?' *cum multis aliis.*

Mo-y.

ART. VII. *Observations on the Hypotheses which have been assumed to account for the Cause of Gravitation from Mechanical Principles.* By the Rev. S. Vince, A.M. F.R.S., &c. 8vo. 1s. Cambridge, Deighton; London, Lunn. 1806.

SOME peculiar circumstances belong to the history of this tract, which, from the imperfect and obscure representation of the preface, cannot be clearly understood by the reader. It should seem that, under the form of a memoir, the pamphlet before us was rejected by the Committee of the Royal Society, and that the author is offended at the rejection. In his own statement he says, after having related the circumstances which induced him to offer the paper to this philosophic body,

'It was accordingly submitted to the consideration of the ASTRONOMER ROYAL, and he presented it to the Society; when the President and one

one of the Secretaries requested that the author would withdraw it, and present it again in the November following, as the paper appeared a proper subject for the *Bakerean* Lecture. It was accordingly withdrawn, and offered again at the time when it was requested to be presented. The paper was then read, and appointed to be the *Bakerean* Lecture. But *before* it went into the Committee which is expressly appointed to examine and determine what papers shall be printed, the author was informed that it was doubtful whether his paper would be published. The circumstances attending this information, led him to suspect that it would not appear in the Transactions of the Society, and in this he was not disappointed. As the subject however is curious in itself, and appears in it's consequences to be of great importance, the author thinks it may not be improper to submit the result of his enquiry to the Public.'

So little is the transaction expanded, that we must leave it as we find it; although, if we distinctly perceived any injustice, we should willingly endeavour to expose it. By the influence of various motives, Mr. Vince has probably been driven into a half-measure.

Concerning the right of rejection, *that* undoubtedly belongs to the Committee of the Royal Society; and indeed we wish that it were more frequently exercised: but, if the right be not in general vigilantly and strictly enforced, we could have desired that the present author had not been the object and the victim of its action. He has several claims to favour and distinction: he has been for a number of years a member of the Society, and has contributed to its Transactions various memoirs; and he is the author of several elaborate treatises. If, then, the offered paper did not possess transcendent merit, still we would have given it admission into the Transactions, on the grounds of courtesy; and from motives not altogether unlike those by which, in common life, we assign place and pre-eminence to persons who are advanced in rank or in age.

We shall now confess our opinion, indeed, that the tract does *not* possess overbearing merit. The author attacks hypotheses and systems which no one now defends; and he endeavours to refute positions which our Metaphysicians of the North have already overthrown: they have abundantly shewn that, if the effects of Gravity could be brought within the laws of impulse and impact, we should not have a more distinct conception of the mode of operation, nor of the connection of cause and effect.—In the structure of his primary articles, the Professor is not very exact. 'We perceive (he says) the sun by the *propagating of its rays to us*; we perceive the sound of a bell by the intervention of air. These, and such like, we call the mechanical actions of bodies upon each other.' He then goes on;

on; 'two bodies are said to *attract* each other when they approach each other without any *visible* cause.'—Is the expression *propagating rays* to denote the body or thing intermediate between us and the sun? and if the *cause not being visible* is to form a distinction, where is the visible cause, we would ask, in the propagation of sound? If we use such terms as *propagating of rays, intervention of air*, &c. why may we not, with equal exactness or equal indistinctness, affirm that bodies repel each other by the intervention or the propagation of the electrical fluid?

At p. 14. Mr. Vince says, 'if the sun and planets *act* upon each other, it must be by some intermediate substance which is invisible: this substance we must therefore suppose to be an elastic fluid,' &c. Does the term *act* necessarily imply a connecting substance? If so, then it is said that, if there be a connecting substance between them, there is a connecting substance: yet *act* might be used merely to express an effect or phænomenon: but why, if there be an intermediate substance, must that be an elastic fluid? We are now, however, brought to that which, in point of novelty and importance, alone merits consideration: can there be an elastic fluid, in which, the density varying according to one law and the elastic force according to another, bodies shall be urged by such fluid towards a fixed point by a force varying inversely as the square of the distance from that point? Conceive, therefore, a sphere, radius r, its centre distant from a point s by the quantity a: hence the distance of any point in the superficies from the same point $v = \sqrt{(a^2 + r^2 \mp 2\, a\, r \cos.\theta)}$; and hence, if the density vary as the mth power of the distance from s, and the elastic force of the particles as the nth power of their distance, we shall have the pressure $(p\cdot)$ on the elementary surface $(2\,p\,y\,z\cdot)$, in a direction parallel to a line drawn from s,

$$= 2\,p\,y\,z\cdot \cos.\theta\ (a^2 + r^2 \mp 2\,a\,r \cos.\theta)^{\frac{2m-mn}{4}}$$

Or, since $yz\cdot = -r^2\,\theta\cdot \sin.\theta$

$$= -2\,p\,r^2\,\theta\cdot \sin.2\,\theta\ (a^2 + r^2 \mp 2\,a\,r \cos.\theta)^{\frac{2m-mn}{4}}$$

Now, if we take the upper sign of the quantity within the brackets, we shall have p' the pressure on the posterior surface of the sphere; if the lower, p the pressure on the anterior surface; hence $p' - p$, the fluxion of the force with which the sphere is urged towards s.; and thence integrating, we have the force.

Professor Vince has not integrated, except approximately, the above expression: that is, he neglects certain quantities which

are inconsiderable with respect to a. Thus in our analysis,

$$a^2 + r^2 \pm 2ar\cos.\theta = (a \pm r\cos.\theta)^2 + r^2(\sin.\theta)^2$$
$$= (a \pm r\cos.\theta)^2, \text{ nearly, if } r\sin.\theta \text{ be neglected.}$$

The final expression, which Mr. V. obtains for the whole force with which the planet is urged towards the sun, is

$$\frac{2m-mn}{3}\,.\,r^3.\,a^{\frac{2m-mn}{2}-1}$$

He then observes:

'But the force here determined is the *moving* force; now the *accelerating* force is as the moving force directly and the quantity of matter inversely; if therefore we put e for the density of the planet, the quantity of matter is as er^3; and the accelerating force becomes $\frac{2m-mn}{3e} \times a^{\frac{2m-mn}{2}-1}$. Now this accelerating force is partly in terms of e the density of the planet, and therefore it does not agree with the law of gravitation (Art. 8.), that law being independent of the density. But further, that this force may vary in the inverse duplicate ratio of the distance a of the planet from the sun, we must assume $\frac{2m-mn}{2} - 1 = -2$, in which case $\frac{2m-mn}{3} = -\frac{2}{3}$ and this being the coefficient of the quantity which expresses the force of the body towards the sun, it indicates (by it's being negative) that the planet must always be driven *from* the sun by the pressure of this elastic fluid. Now the terms omitted in the series are comparatively so extremely small, that if they were not considered they could make no sensible alteration in the result. But if they were considered, as each term would give a force varying according to a different power of the distance from that which is retained, they could not, (Art. 11.) taken altogether, give a force which varies in the inverse duplicate ratio of the distance. It is not possible therefore for any law of variation of the density of the fluid in terms of any single power of the distance from the sun, combined with any law of variation of the elastic force of the particles varying according to any single power of their distance, to constitute a fluid which shall impel a planet towards the sun by a force which varies in the inverse duplicate ratio of it's distance from the sun.

'But before we extend our enquiries to the more general laws of variation of the density of the fluid, and repulsive forces of the particles, let us attend to the consequences which result from our present supposition, the force being supposed to vary in the inverse duplicate ratio of the distance from the sun. The fluid being supposed to increase in density from the sun, m must be positive. Now $n = \frac{2m+2}{m}$; n must therefore be a positive quantity between 2 and *infinity*. The repulsive force of the particles therefore varies in some direct ratio of their distance; and as the body is driven *from* the sun, it is impelled from the rarer towards the denser parts of the

medium; the rarer parts of the fluid have therefore a greater repulsive force than those which are more dense; the reason of which must be this; that in the rarer parts, each particle repelling with a greater force, a repulsion is produced which more than counterbalances that which arises from an increase of density. It is not true therefore, that a body put into an elastic fluid must necessarily be driven towards the rarer parts.

'If we suppose the density of the fluid to decrease from the sun, then m must be negative. Now $m=\frac{2}{n\ \ 2}$, the limit for m being negative, is therefore when n is any negative quantity, or any positive quantity less than 2. If therefore the particles repel each other with forces varying in any inverse ratio of their distances, or in any direct ratio less than the square, a fluid decreasing in density may give a law of force propelling a body from the sun, which shall vary inversely as the square of the distance, and driving the body from the denser towards the rarer parts of the medium.'

The proof that the pressure of an elastic fluid will not account for the law of gravitation would have been neater, more complete, and more satisfactory, if, instead of an approximate solution, the integral of $p^{\cdot}\,p^{\cdot}$ had been exhibited:—but is this possible?

R.W.

ART. VIII. *A Confutation of Atheism*, from the Laws and Constitution of the Heavenly Bodies: in four Discourses preached before the University of Cambridge: with an Introduction, Notes, and an Appendix. By the Rev. S Vince, A M F.R.S Plumian Professor of Astronomy and Experimental Philosophy. 8vo. pp. 157. 4s. Boards. Deighton, Cambridge; Lunn, London. 1807.

WITH the view of exalting the merits of Revelation, some writers have ascribed the discovery of every religious truth to that single source: but this is a compliment which Revelation itself disclaims, since it points to the Heavens as "declaring the glory of God," and expressly asserts that the Being and perfections of the Deity are deducible from the works of the Creation. The term *Natural Theology* has been employed to denote those principles of Religion, which result from an attentive examination of the wonders of Nature; and our most enlightened divines have regarded these doctrines as tending to facilitate the admission of *Revealed* Religion. So confident have those authors been who have occupied this ground, that they have defied the Infidel, and, deeming their arguments conclusive, have pronounced them to be a *Confutation of Atheism*. Probably, however, modern atheists will

smile at the boldness of such a title; and they who are acquainted with the subtleties and logical paradoxes, by which atheistical tenets are maintained, may wish that the Theist was less presumptuous.

Professor Vince may plead the authority of Dr. Bentley, who has given to his Boyle's Lecture-Sermons the same title with that which is prefixed to the volume before us: but his arguments would not have been weakened, had they been introduced with more modest pretensions. Considered as a work calculated to confirm the principles of Natural Religion in Believers, this volume is intitled to praise: but as a composition prepared to engage the attention of the University of Cambridge, and assuming so high a title, we should have expected to have found in it a stricter examination of the most formidable positions of scepticism, and to have seen Professor Vince engaged at closer quarters with Mr. Hume. As to the kind and mode of the Professor's argument, indeed, we see nothing essentially different from that which Paley in his last work, and writers before him, have employed: but, confining himself to one part of the general discussion, he has accordingly treated it more fully, and, from an enlarged and exact knowlege of Astronomy, more satisfactorily than his predecessors.

so far Moy.

The discourses are dedicated to a competent judge of their merit, the Bishop of Lincoln; and after the Dedication comes an Introduction, containing a succinct and exact account of Astronomy: an account intended to be popular, that is, to be intelligible to persons who were previously ignorant of that science, or but slightly imbued with it. The planetary system, its fixed laws, and its apparent irregularities, arising from those very laws, are stated and described; as also,—which we think can little conduce to the special purpose of the treatise,—many of the starry conjectures of Dr. Herschel; yet, inclusive of fact and of conjecture, the Introduction consists of only thirty pages. We have our doubts whether, to repeat a sort of criticism frequently made because frequently excited, it may not be said that this prefatory matter is insufficient for the unlearned, and that for the learned it is unnecessary. Since experiment, however, in mind as in matter, furnishes proper tests of truth, if any one who is not versed in mathematical discipline, but possesses habits of attention and reflection, shall understand and profit by the Introduction, then may it be deemed proper and useful. We wish such an experiment to decide the question, rather than our critical dogma.

In

In the beginning of the first discourse, the author loosely describes some random and unembodied doctrines of Atheism, sufficiently weak and absurd, and inveighs against them: this task is easy, and the practice is common. At the 37th page, however, we find what is intended as a distinct refutation of a distinct argument:

'Infidelity will say, that the universe may have existed under its present circumstances from all eternity, as the only remaining pretence for the exclusion of a Supreme Cause, and to which Atheism may think no arguments can be opposed. If at present we saw nothing in the universe but what might *go on* without a cause, the hypothesis might be allowed to have some weight, though by no means such as to exclude God from the world. But when, from a continual *change* of motion in all the bodies of our system, we perceive a power constantly operating, we feel ourselves forced to acknowledge the existence of some *external* cause, without which, no change of motion could possibly take place. If we saw a body moving in a straight line, and continue to move on uniformly without the least interruption; and if it were asserted, that this body has so moved from all eternity, it might not be easy to prove the contrary, it being an axiom in philosophy, that a body will continue so to move, till some external cause acts upon it. But if we saw this body, instead of moving on uniformly in a straight line, continually deviate from its rectilinear path, we should infer that there is a *power* external to the body, which, acting upon it, was the cause of this *deviation* of motion. And if we observed this deviation to be directed by a fixed law, we should conclude, that there was *design* connected with this power. And if we further perceived that this law was such, as would best preserve the system of bodies directed by it, from falling into ruin, we should finally determine, that to power and design, there was also joined *consummate wisdom:* that is, in fact, we should conclude that there was a Supreme intelligent Director of all these bodies. To say that mere matter can thus direct matter, or to admit the power of directing in that which wants a director, would be indeed to make "the blind lead the blind." Absurd however as this must appear, some have attempted to solve the government of the system upon that ground; they have offered a solution, upon the very principle which requires explanation. Thus the same difficulty remains, and the same question returns. The giving of power to inanimate matter, is the strong hold of Atheism; it is the first step to exclude God from the world. I know no species of motion, the primary cause of which we can comprehend; and yet philosophers have had the presumption to attempt a solution of the mysteries of the creation, and the government of the world. But our ignorance should make us cautious, not presumptuous. There are many truths involving difficulties, which the human understanding is incapable of surmounting. It is not always necessary that we should see the principles upon which effects are produced, in order to be satisfied that they are not the result of accident. A man may not be able to explain the cause of the flux and reflux of the sea; and yet,

from the regularity of these effects, he must be convinced that they are not owing to any accidental circumstances. And on this ground, it is unreasonable to deny the existence of God, merely because we cannot comprehend his nature and mode of action; more especially, when we are surrounded with physical effects, the causes of which are altogether incomprehensible to our present limited faculties. If a man say that he must have mathematical demonstration, or he will not believe; that although he does not see how the system of the universe, in its present circumstances, can be accounted for without the supposition of a Supreme intelligent Cause, yet possibly it may be solved without; in such a case, infidelity arises, not from want of evidence, but from a disposition of mind not well disposed to receive religious truths. A man who refuses the testimony of his senses, takes effectual care not to be confuted. Infidelity is more attentive to difficulties than to evidence; and that man will never believe, who has no disposition to be convinced. Nothing future can be certain; yet man can do very well with the degree of evidence which he has to act upon. If moral certainty be here rejected, a man must be left "to live without God in the world." And yet this is the great principle by which all our conduct in life is directed, and on which our most important and solemn acts are determined. A judge condemns a criminal to death, upon circumstantial evidence only, without any more fear of having acted wrong, than if he had been directed by absolute certainty. In matters of fact, except what falls immediately under the notice of our senses, the certainty can only be, what is called *moral*; but in many cases it is such, that we act upon it with the same confidence as if it were demonstrative, or that the matter of fact had fallen under our own observation. Where we cannot obtain mathematical proof, we may obtain evidence which shall have the same effect upon our practice; evidence producing conviction. Practical proof is what we want to establish: the business of life would soon be at an end, if we were to act only upon demonstration.'

Many parts of this argument will be deemed unsatisfactory. *Change of motion* is the phænomenon or the fact which we contemplate: therefore, says Mr. Vince, and as other writers have said before him, we perceive a *power* constantly operating: this is the inference, but is it made with the introduction of a distinct notion, or with the introduction of a general term? Do we gain a step in the reasoning process by using the word *power*, or does it stand for a definite idea? The author goes on farther, and says, 'we feel ourselves forced to acknowlege the existence of some *external* cause.' Power, therefore, is an external cause, or is the effect of an external cause, and consequently gravity is an external cause; and thus it is; we get rid of corporeal essence and occult qualities, and we call in *external* causes: we alter names, and fancy that we have gained new notions. If, however, the Professor has faithfully described the state of the mind, when he says that we are

forced

forced to acknowlege the existence of some *external* cause, there is an end of the discussion; since it would be absurd to attempt to prove that *that* cannot possibly happen, which really does happen: but is this fact so universally ascertained, and so exactly described, as to be recorded in the history of the mind, and to *force* conviction on the sceptic?

The next sentence is also open to remark. It is not easy to *image* and *picture* the instance brought forwards: yet this is necessary, in order that we may first adequately conceive and then judge concerning the truth or falsehood of the position. Mr. V. speaks of supposing 'a body moving uniformly in a straight line, and having moved so from all eternity.' Where shall we feign such a body? Salisbury plain is not large enough: nor will even the vast field of the heavens suit the purpose: for the body, to have been always seen, must exceed all possible magnitude. If we put aside the incongruity of the case, is it not certain, if any thing in physics be certain, that a body can*not* move uniformly in a right line? Uniform and rectilinear motion may be a axiom in philosophy, but it is no fact ever observed and experienced. The Axiom of Philosophy is only obtained when, by mental abstraction, the causes of friction and resistance are removed, and matter is despoiled of its properties. The facts of friction, resistance, &c. are equally true and certain as the fall of a leaf or of a stone. If, therefore, with experience as a guide, we can prove any thing, we certainly can prove that a body cannot move uniformly and in a right line. We speak now of a physical fact, and not of a metaphysical abstraction.

Planets, if attraction be annihilated in spaces void of resistance, would move uniformly in right lines; and because, from an uniformity of rectilinear motion, and the perpetual gravitation of matter towards a centre, the revolutionary movements are adequately explained, the Axiom of Philosophy, previously mentioned, principally leans for its support on the motion of planets. Mr. Vince says that the gravitation of planets, or their deviation from a rectilinear path, arises from an external *power*; and because the deviation is according to certain laws, the *power* is regularly exerted. If it be regularly exerted, (he continues,) *design* is connected with the power: but *design* is an act or a faculty of the mind: therefore planets are turned from their right-lined courses by the operation of mind: that is, by an intelligent Being, and consummately intelligent because the deviations are according to the wisest laws.—It appears to us probable that the step here taken, from *deviation* to *power* and *external* cause, will not be universally adopted by minds that are attentive to logical inference.—

The remaining part of the extract is rather loose, and with a tinge of declamation. Life, it is true, would stand still, if its moving power were always required from mathematical demonstration: but to the establishment of *natural* religion, facts and strict inference are essential. It is in discussing the truth of *revealed* religion that we must judge on moral certainty, and admit, as the foundation of our reasonings, degrees of evidence and probability.

The subject, however, affords so much *debateable ground*, that we must refrain from these affairs of posts, and the skirmishing war of criticism. Let us, then, pass on to the chief excellence of the present book, its exposition of the planetary laws; which, as we have already said, is given with great fullness and exactness, and is worthy of serious attention. We must be contented with calling our readers to one or two curious circumstances not generally known, or lately discovered by the skilful industry of astronomers. In speaking of the forms of planets, the author says:

'On these great bodies, there was also a motion impressed, which gave them a rotation about their axes. This necessarily produced a change in the figures of these bodies; which change is exactly what ought to take place from physical principles. This agreement between the actual figures of the bodies, and the figures which they would put on from rotation, teaches us to look here for the cause. But the solid parts of the Earth, in their present state, cannot have their form altered from the force arising from rotation. When the rotation therefore first took place, all the parts must have been in a state in which they would freely yield to that force. Admitting this solution, a state of chaos must have existed at the time when the rotation began; and that the Earth has been in some such a state, its present constitution seems to evince. Our hypothesis therefore requiring these bodies to have existed in a state altogether different from their present, the hand of an all-powerful Being becomes necessary to have produced this great change. If it should be contended, that the solid parts of the Earth might by chance be formed as they are, and that the fluid parts might arise from a rotation which was accidentally given it, it may be answered, that this supposition implies a mathematical agreement between two *independent* and *accidental* circumstances, the forms of the solid and fluid parts, each of which might have been varied an indefinite number of ways; in favour of which concurrence, no man will venture to contend. It may be said, however, as the only remaining plea for Infidelity, that the bodies in the system may have existed from all eternity, in their present form and time of rotation. But here we have the same difficulty to contend with, as in the last case. For that there should be several self-existing bodies, under the same circumstances, is equally improbable, as that so many bodies should have been formed by chance, under the same circumstances, the independence of the bodies in the former supposition being just the same as in the latter; for the existence of

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self-existing bodies must necessarily have been totally independent of each other, and of any other body. Infidelity has therefore gained nothing by making this hypothesis. Hence, from every view of the circumstances under our present consideration, we are taught to look up to a wise and powerful Being, as the cause of all these nice adjustments; to Him, "in whose hands are all the corners of the earth." —

'In the lunar system, there is another and very singular coincidence of effects, arising from causes so totally independent of each other, as entirely to exclude all credibility of a chance event. The nodes of the Moon's equator coincide with the nodes of the Moon's orbit, and both are in motion from different causes. The motion of the orbit arises from the action of the *Sun* upon the Moon, considered simply as a spherical body: the motion of the equator arises from the action of the *Earth* upon the Moon, considering the form and constitution of the Moon as *deviating* from *regularity*. And is it not altogether incredible, that, of the indefinite number of deviations which might have taken place, that which is found to exist should *accidentally* be so nicely adjusted, that the effect, thence arising, should exactly agree with another effect, the cause of which has nothing to do with those deviations? The ends intended to be answered by this coincidence it may not be easy to assign; but, considered as physical effects only, design is manifest. Hence it is, that the Moon's axis keeps always the same position in respect to her orbit; a circumstance which is analogous to that of the primary planets, affording another instance of the unity of design in the works of the creation.'

Again;

'In the systems of the secondary planets, we discover still more complicated motions, which necessarily require a further adjustment of circumstances to produce them. All the satellites of Saturn, and of Jupiter, except one, describe circles about their respective primaries. Here, both direction and velocity must be adjusted to mathematical accuracy; whilst the velocity itself is under the regulation of two independent circumstances. Also, each must have had a further velocity communicated to it, equal to, and in the same direction with, that which the primary has about the Sun, in order that they might go on together. Whether the secondaries were formed at the same time with the primaries, or afterwards, makes no difference; they must have been formed *in* their orbits, and received their projectile motions, under all the above-mentioned adjustments; for they could not, by coming accidentally into the power of the primary, have had their motions converted into their present orbits. This fact alone places the bodies under circumstances out of the reach of all fortuitous causes. No man can contemplate this part of the system, and take a view of the nice and various adjustments which must have taken place, without being forced to acknowledge, that "the hand of the Lord hath done this."

The facts and reasoning concerning Saturn's ring highly deserve notice:

'Having already considered the system in respect to the laws by which it is governed, we come to the consideration of a singular phænomenon surrounding the planet Saturn, in the form of a thin, flat

flat ring detached and at a considerable distance from his body. It was formerly considered as one ring; but modern observations have discovered that there are two, lying one within the other, and exactly in the same plane. And here, the first question which presents itself, is, how could these rings have been *formed?* According to the Epicurean, or any other hypothesis, an accidental formation must have been a *gradual* one. But if you admit gravitation and a gradual formation, it follows to a demonstration, that, during the formation of the rings, there must have been some external power supporting them; for, in their unfinished state, they could not have been sustained. Besides, gravitation alone could not have produced bodies of that figure. In short, give existence to matter; give it gravitation; give it motion; give it whatever powers you please, and you may defy infidelity to give any account how the rings could possibly have been formed. Material agency is here altogether out of the question. Another circumstance to be considered, is, the rotation of the rings. To produce this, the force applied must act *in* the plane of the rings; but a single force acting thus, would have disturbed their position, and carried them up to the planet. Here must have been impressed equal and opposite forces, at equal distances on each side of the centre, in order to give them rotation without altering their position. Such a complication of adjustments carries evidence of design, which no sophistry can weaken. It has been also discovered by observation, that the rings are not of a regular figure. Now it has been lately shown by a celebrated mathematician, that these rings are retained in their situations, by their rotations in conjunction with their gravitation; that if their figures had been regular, they could not have preserved their positions, but must have fallen upon the planet; and that it is altogether owing to these irregularities that they are supported in their proper situations. In the other bodies, regularity of figure tends to prevent any irregularity of motion, which might otherwise arise; but here, irregularity becomes necessary for the preservation of this part of the system, and, accordingly, irregularity is found to exist. And is it not a very striking instance of unerring wisdom, to have departed from regularity in that particular case where it became necessary? What ignorance might have deemed a defect, science (to its honour) has demonstrated to be perfection itself. A further instance of adjustment is, that of the indefinite number of situations in which the rings might have been placed, their planes should exactly coincide with the equator of Saturn; a position which can never be disturbed by the action of the planet. It was also necessary that the rings should be carried along with the planet. This required a corresponding adjustment of velocity and direction, and they are independent effects; they might, or they might not have existed, after the formation of the rings; and they might have been indefinitely varied: we find them, however, accurately adjusted to the requisite circumstances. If we therefore consider the powers necessary for the formation of the rings, with the various and nice adjustments of velocities and forces, requisite to render their situations permanent, it puts to silence all arguments for a chance-production; and directs us to look for the cause in Him, "who spake and they were made; who commanded and they were created."

'This

† This planet has also seven satellites; and the planes of the orbits of six, lie exactly in the plane of the rings. This must have been their original situation; for if their planes had not at first been coincident with that of the rings, they never could, by the laws of gravitation, have been brought into that position. And as there are an indefinite number of situations in which each of them might originally have been fixed, would chance have placed six of them exactly in the same plane, and also in the plane of the rings? That one should be placed out of that plane, cannot affect the argument here stated in favour of design, because that circumstance does not at all influence the situations of the rest. And perhaps it may not be difficult to assign a reason, why one, at least, might have its orbit so situated, as, thereby the polar regions of Saturn are better furnished with light in the night. Without, however, inquiring into the cause, the coincidence of so many independent circumstances is a very satisfactory proof of design. If it be objected, that different situations of the orbits might have answered as well, and therefore it is no argument of design that they are placed as they are, it may be answered, that we are here speaking of design, considered in a physical point of view, and not in reference to any end for which the bodies might be formed, and on that ground our argument is not affected by the objection. Had all the satellites been placed out of the plane of the rings, the former might sensibly have disturbed the position of the latter, and perhaps endangered the permanency of their situation.'

It is evident, then, that in the structure of the universe, as in the formation of an animal, we behold such an adaptation of means to ends, as Chance, if the word have any meaning, or the hypothesis any advocates, could not have caused. A contemplation of the Planetary System may therefore exalt the piety which other views and arguments have created. Revealed Religion must teach us correct notions of God; and then plants, animals, and stars, will greatly assist to elevate our adoration. The many curious contrivances, nice adjustments, and deviations of stars as exactly made as their regular courses, must supply matter of serious and weighty thought to all, whatever may be their speculative principles or mental habits. Philosophical sceptics must admire the system, even if they should hesitate to assign to it a source, and a director: but the pious Christian will feel that admiration kindled into religious gratitude and humble devotion. R.W.

bul- see P. 164.

Art. IX. *Anecdotes of Literature and scarce Books.* By the Rev. W. Beloe, Translator of Herodotus. 8vo. 2 Vols. 16s. Boards. Rivingtons. 1807.

It will be *primâ facie* expected, and it must ultimately be admitted, that in these volumes Mr. Beloe has afforded great instruction

instruction and entertainment to the lovers of bibliography, to the amateur collector of rare books, and to the general reader. Many curious anecdotes respecting early editions and the variations of price, with an account of the stores of printed literature long preserved, and lately made more accessible, in the British Museum, are indeed here for the first time offered to the public eye. The corrections of De Bure, Panzer, and others, are also of value, and equally applicable to the works of Harwood and Dibdin. Mr. B. does not allude, however, to a very scarce volume, intitled "*Harwood, Prospetto di varie Edizioni degli Autori classici, Greci e Latini, corretto ed accresciuto da Pinelli. Venezia.* 8*vo.* 1780." in which much information is given by this celebrated collector, that is worthy of proportionate credit.

A Preface details the motives which led Mr. Beloe to the formation of this compilement, the ample stores to which he had access as a Librarian of the British Museum and from his connections with learned men, and offers due acknowlegements to those individuals who have liberally contributed the use of their MSS. and their libraries. To the transaction which, in its consequences, deprived the editor of his official situation at the Museum, he has strongly alluded, but without descending to particulars. It is not our business to deviate from this course; and we shall only express our satisfaction on his being able to assert that of 'his friends and protectors, some of the most eminent and some of the most estimable characters of his country, he has not lost one.' As his reputation and preferment, then, have not suffered in the least degree from so untoward an event, we should have no hesitation, on this ground, in animadverting on the unvaried strain of egotism which distinguishes these prefatory pages: but our pen is restrained by other considerations, which Mr. Beloe can be at no loss to appreciate. We would avoid even the appearance of sinister motives, though perfectly conscious that such appearance would be fallacious, and such motives unworthily attributed to us.

Extracts, as copious as our other calls will permit, will be expected from such a production as this; and we have scarcely any other duty to perform, than to make a few such selections as shall in themselves interest our readers, and also afford them a sample of the entertainment which they may derive from a perusal of the whole work. The subjects introduced being entirely separate and detached, we shall place them in succession as they occur in Mr. B.'s work.

To the lovers of elegant literature, and especially of Italian Poetry, any particulars respecting impressions of the writings of the illustrious Dante will be acceptable;

'Dante.

'DANTE.—*Con L'Espositione de M. Bernardino Daniello Da Lucca. In Venetia appresso Pietro da Fino.* M. D. LXVIII.

'There is a great singularity observable in this edition. In the sixth Canto, del Purgatorio, twelve verses are omitted, which are found in every other edition. The circumstance is thus mentioned by Fontanini in his Biblioteca della Eloquenza Italiana, and seems worth the attention of the curious.

'Se a questa edizione si aggiungono a penna *dodici versi* che per isbaglio le mancano nel Canto VI. del Purgatorio ella si puo dir la migliore, che abhia le spiegazioni, e queste son di Trifon Gabriello. Vide Fontanini Bibli. Ital. Tom. I. p. 300.

'DANTE.—*Il medesimo Dante Alighieri cioë: l'Inferno, il Purgatorio, et il Paradiso; col Commento di Christophoro Landino Fiorentino. In Firenze per Nicolo di Lorenzo della Magna, Anno* 1481, *in fol. forma Majori.*

'This is a most beautiful edition, and the first of Dante, with Landino's Commentary. There is a copy on vellum in the Magliabecchi Library at Florence, but the following remarks are suggested from the superb impression in the Cracherode Collection.

'This is said to be the first book, in which the Art of Engraving *en taille-douce* was introduced, but this however is not true. In the Cracherode copy the first plate is at the bottom of the first page; it might have been placed at the bottom of the opposite side where there is sufficient room for it.

'There seems to have been a design to have engraved the initial letter in the same manner, as there is room left for it; but the space may have been left for illumination. The same appears at the Prologue to the second Canticle of the Purgatorio, and at the first verse of the first Canto. The same likewise seems to have been intended for the Prologue, if not for the first Canto of the Paradiso.

'It is most likely that Baldini or Botticelli engraved plates for all the Cantos; as he seems, by Vasari's account of him, to have been whimsical, it is very likely that he did not work fast enough for the printer, who not choosing to stay longer, worked off the two first which were finished, and left room for the rest, which probably were afterwards printed separately; and no one has ever thought it worth while to collect the whole together, and in all probability they may never be compleated in one copy.

'This copy in the Cracherode Collection has nine plates, but one is a duplicate.

'M. Heineken in the third volume of the Dictionnaire des Artistes, under the article Botticelli, gives an account of nineteen vignettes.

'M. De Brienne had a copy of this edition with nineteen vignettes and sixteen pen drawings in the same style. See the Catalogue of his Library, P. II, N. II. It was sold at Paris in 1792. and is now in the Bibliotheque Nationale.

'Mr. R. Wilbraham has a copy with nineteen vignettes.

'Lord Spencer, in 1792, purchased a copy of this edition which has also nineteen vignettes, of which two are pen drawings.

'Mr. Fountaine, of Narford Hall, in Norfolk, has also another copy with nineteen vignettes.

'The following extract on the subject is from Audefreddi Spec. Historico. Crit. Ed. Ital Sæc. xv. p. 88.

'Nonnulla exstant exemplaria in quibus præter duas priores figuras in ipsis voluminis chartis impressas, (quas nulli exemplari deesse unquam observavi) sexdecim vel septemdecim aliæ figuræ ejusdem rationis ac priores duæ, in fronte sequentium canticorum Inferni, in quibus congruum spatium vacuum pro iis capiendis relictum fuit; (quod et factum fuit in fronte non modo aliorum canticorum Inferni sed et Purgatorii, et Paradisi) agglutinatæ non autem in ipsis operis foliis impressæ cernuntur. Primum ex his vidi Romæ in Bibliotheca Vaticana, duo Florentiæ alterum in Maliabecchiana, alterum apud cl virum doctorem de Marchis, quartum Romæ in bibliopolio Mich. Ang. Barbiellini: quod exemplum superioribus annis a Laerio comparatum fuisse pro Bibliotheca Brienniana audivi. Hæ figuræ aeri incisæ sunt, et peritiorum judicio satis eleganter delineatæ. Non est nostri instituti de iis sermonem habere: videri tamen possunt quæ de iisdem disseruerunt Bottarius NELLE LETTERE PITTORICHE et Heineckenius in opere inscripto: IDE'E GENERALE D'UNE COLLECTION COMPLETE D'ESTAMPES. Alibi monuimus figuras quæ ornant montem S. Ant. Bettini et ipsas aeri incisas, totum quadriennium figuras Dantis præcessisse. Exstabat olim hujus editionis exemplum ab initio ad finem ab excellentissimo Pictore Michaele Angelo Bonarotio mirifice delineatum nec minus eleganter illuminatum; quod dum mari Romam adveheretur naufragio periisse, narravit mihi olim cl. Præsul Bottarius.

'An imperfect copy of this scarce book sold at Dr. Monro's sale for six guineas and a half. It had eight plates, and appears to have been the property of our Charles the First.

'The Pinelli copy sold for eighteen guineas, and was bought by Mr. Tighe.

'Concerning this book the reader may refer to Hoym's Cat. p. 184. De Bure, 3324. Valliere, 3563. Pinelli, vol. 4. no. 1913. Panzer, p. 409. 4. p. n. 300. Maittaire, p. 419.

'In 1805, Messrs. Payne and Mackinlay had a superb copy of this edition, with nineteen vignettes, for which they demanded fifty guineas. Earl Spencer gave 100 guineas for his copy.'

Much has lately been presented to us from the pen, and relative to the life and productions, of the late Horace Walpole, Earl of Orford: but Mr. Beloe has again directed our attention to this ingenious nobleman, in a section which he intitles

'ÆDES WALPOLIANÆ.—The Houghton Collection of pictures was sold to the Empress of Russia for the sum of 40,555l. The pictures were, however, separately valued by Messrs. West and Cipriani, and the price set upon each may be seen in the copy of the catalogue which is preserved in the Cracherode library.

'The busts, bronzes, and most of the family portraits were preserved.

'Mr.

'Mr. Horace Walpole told Mr. Bull that the whole collection cost his father, Sir Robert Walpole, something short of 40,000l., including the pictures in the house at the Treasury, which he inhabited, as Chancellor of the Exchequer.

'It should, however, be remembered, that several of the pictures were presented to him. Among these were the celebrated picture of Bathsheba bringing Abishag to David, painted by Vanderwerffe, which was presented to Lord Orford, by the Duke of Chandos. This was valued at 700l.

'The Portrait of Henry Danvers, Earl of Danby, by Vandyke, was given to Lord Orford by Sir Joseph Danvers, and was valued at 200l.

'The finest picture in the collection was that of the Immaculate Conception, by Guido, and was valued at 3,500l.

'This picture was formerly in the collection of the Marquis Angeli. When Sir Robert Walpole had purchased the picture, and it was sent to Civita Vecchia to be embarked for England, Pope Innocent the XIIIth, ordered it to be brought back again, as being too fine a thing to be allowed to be removed from Rome. But, as soon as he heard who the purchaser was, he gave permission to have it sent back again.

'The "Architecture," by Julio Romano, or as the late Lord Orford rather believed, by Polydore, was given to Sir Robert, by General Charles Churchill, and was valued at 300l.

'The celebrated cast, in bronze, of the Gladiator, executed by John, of Boulogne, was a present to Lord Orford, from Thomas, Earl of Pembroke. This was not sold, and now remains to be seen at Houghton.

'The figure of King Charles the first in whole length in armour, by Vandyke, was valued at 400l. There is a singular defect in this picture, both the gauntlets being drawn for the right hand.

'When this picture was in the Wharton Collection, old Jacob Tonson, who had remarkably ugly legs, was finding fault with the two gauntlets. Lady Wharton said, Mr. Tonson, why might not one man have two right hands, as well as another two left legs!

'Till I saw this anecdote, as related by the late Horace Walpole, I was at a loss to comprehend what Pope intended by the two following lines in the Dunciad:

> 'With arms extended Bernard rows his state,
> And left-legged Jacob seems to emulate.

These lines were afterwards thus altered:

> 'With legs expanded Bernard urged the race,
> And seemed to emulate great Jacob's pace.

'Dr. Warton has inserted the first couplet in his edition, and as he has no annotation upon it, probably was not acquainted with its meaning.

'I may, perhaps, be excused taking this occasion to relate two other anecdotes which were told me by the late Earl of Orford, the writer of the book from which the above accounts are taken.

'Every reader will remember the following lines in Pope:

'Each

'Each mortal has his pleasure, none deny;
Scarsdale his bottle, Darty his ham pye.

'Darty, an abbrevation of Dartneuf, was a most celebrated sensualist and glutton, and Lord Orford had frequently met him at his father's table.

'Dartneuf was one day walking in the street, when he overtook a fishmonger's boy, who was carrying home a fine Turbot; the mischievous rogue amused himself, as he went along, with striking the Turbot against every post he met. This, in the eyes of Dartneuf, was a crime not to be overlooked or forgiven. He immediately followed the boy to the house where he was going, and, in terms of great indignation, described what he had seen, and insisted on the boy's being severely chastised.

'At another time, Dartneuf was engaged to dine with a brother gourmand, expressly to eat one of two plums, the only produce of a particular tree, remarkable for the richness and delicacy of its fruit. It was agreed, that, when they had dined, to enjoy the fruit in its greatest perfection, they were to proceed to the garden, and each gather and eat his plum. Before dinner was entirely ended, Dartneuf made some excuse to retire for a few minutes from the room, when he instantly hastened to the garden, and, dire to relate, devoured *both* the plums, without the smallest compunction or remorse.'

In political transactions, the present times have supplied many extraordinary spectacles, and some unparalleled modes of conduct. A paper here preserved, however, respecting the hostilities carried on by and with the late Pretender to the British throne, will manifest that attempts against the persons of individuals are not without precedent, and that such conduct is liable to a reciprocity of action which might lead to the most lamentable consequences:

'THE PRETENDER.—In the Rebellion of 1745, it is well known, that after the discomfiture of the rebels at the battle of Culloden, by the royal army under the command of His Royal Highness the Duke of Cumberland, Government issued a proclamation, in which they offered a reward of 30,ocol. for the apprehension of the Pretender, alive or dead.

'In opposition to this, the following curious paper was issued by the Pretender and his Council:

'CHARLES,
PRINCE OF WALES, &c.

Regent of the kingdoms of Scotland, England, France, and Ireland, and the dominious thereunto belonging:

'WHEREAS WE have seen a certain scandalous and malicious paper, published in the stile and form of a Proclamation, bearing date the 1st instant, wherein, under pretence of bringing us to justice, like our royal ancestor, King Charles the Ist of blessed memory, there is a reward of thirty thousand pounds sterling promised to those who shall deliver us into the hands of our enemies, we could not

not but be moved with a just indignation at so insolent an attempt: and though, from our nature and principles, we abhor and detest a practice so unusual among Christian Princes, we cannot, but out of a just regard to the dignity of our person, promise the like reward of thirty thousand pounds sterling to him, or those, who shall seize or secure till our further orders, the person of the Elector of Hanover, whether landed, or attempting to land in any part of His Majesty's dominions. Should any fatal accident happen from hence, let the blame lie entirely at the door of those who first set the infamous example.

CHARLES, P. R.

Given at our Camp at Kinlockeill,
August 22, 1745.
By His Highness's command,
JO. MURRAY.

The original paper from which the above was copied is so rare, that I never heard of any other than that which accident lately deposited in the British Museum. The fact, however, itself, is mentioned by Hume, and other historians.'

It may be curious information to many readers to learn that the compilers of our Common Prayer Book, in the third year of Edward VI. were 'Dr. Cranmer, Archbishop of Canterbury; Dr. Goodrick, Bishop of Ely; Dr. Skip, Bishop of Hereford; Dr. Thirlby, Bishop of Westminster; Dr. Day, Bishop of Chichester; Dr. Holbeck, Bishop of Lincoln; Dr. Ridley, Bishop of Rochester; Dr. May, Dean of St. Pauls; Dr. Taylor, Dean of Lincoln; Dr. Heyns, Dean of Exeter; Dr. Redman, Dean of Westminster; Dr. Cox, Almoner to King Edward VI.; Dr. Robinson, Archdeacon of Leicester. March 4, 1694; Harleian MS. 6866.' Mr. Beloe adds that he inserts this notice 'principally to direct the reader's attention to a book not so well known as it deserves, the lives of the above distinguished characters by Samuel Downes.'

Under the head VIRGIL, the Editor observes on the variations that occur in the different copies of the famous Aldine edition of that charming poet, inserts a remark on this circumstance from the pen of the late Mr. Cracherode, states some particulars of two copies in the collection of that learned gentleman, and then adds:

'We have hitherto regarded the edition of Virgil in folio, printed at Rome by Sweynheym and Pannartz, as the Editio Princeps, and this is so remarkably scarce, that, except in the Valliere Catalogue, No. 2432, I know not where one has appeared in any collection.

'It seems, however, that a more ancient edition than this has lately been discovered in a monastery in Suabia, whence it has found its way to the collection of a noble Earl. The anecdote which belongs to it is rather ludicrous. The good old monks, to whom this, and other valuable books belonged, were not, it seems, to be prevail-

ed upon, by money, to part with them. It happened, however, that they were remarkably fond of Old Hock. For as much of this same Hock as was worth about seven English guineas, they parted with this Virgil to a kind friend and acquaintance. This gentleman sold it again to an English dealer in books for 50l., and, doubtless, believed that he had turned his Hock to very good account. I have, nevertheless, heard that the nobleman above alluded to, did not obtain possession of this literary treasure for a less sum than 400l.'

Relative to that eminent and respectable character, the late Dr. MEAD, Mr. Beloe states some particulars which he says he believes to be partially known, but which he has never seen collected together in one place. He has extracted them from different books and catalogues in the British Museum; and the same reason which induced him to insert them influences us in transcribing a part of them:

'Notwithstanding Dr. Mead's practice was so extensive, that in one year it produced him seven thousand pounds, and for several years between five and six thousand; yet, after the payment of his debts, he did not leave more than about twenty thousand pounds. The Doctor's Son, Mr. Richard Mead, had an estate of about 800l. a year, left him by Lord Chief Justice Reeves.

'The following may be relied on, as an accurate account of the produce of his books, medals, antiques, pictures, and prints.

The books sold for	5518	10	11
Medals, ...	1977	17	0
Antiques, ...	3246	15	6
Pictures, ...	3417	11	0
Prints, ...	1908	14	6
	£ 16069	8	11

'During the life of Dr. Mead, Dr. Askew bought all his Greek manuscripts for 500l.

'He sold his minatures to the Prince of Wales, and his Series of Greek Kings, to Messrs. Carmey and Kennedy. Quere, who was this Carmey? his name frequently occurs as a purchaser of the Doctor's coins for himself and others.

'The bronze head of Homer, which now adorns the Museum, and is too well known to require description, was purchased at Mead's sale for 136l. 10s. by Lord Exeter, and by him placed where it remains.

'The first picture that Dr. Mead purchased was the Flaying of St. Bartholomew, by Spagnoletto. There is a fine Etching of this, by Spagnoletto himself. This picture produced no more than eighteen guineas.'

A remarkable instance of indolence and want of principle in an artist, which had an unfortunate influence on the arts themselves, is recorded in the article of the

'DEVONSHIRE

'DEVONSHIRE GEMS.—This collection of Gems was begun to be formed by William, the third Duke of Devonshire, and enlarged by William, the fourth Duke, who was desirous of having the whole series engraved. He wished the engravings to be the precise representations of the originals. In his search, therefore, he was anxious to attain an artist, whose abilities were equal to the copying of the antique, and yet so much under command as not to improve any imperfection of the more moderate, or to fling on the more beautiful a cast of style, however admirable in itself, which the Gems did not justify.

'Such a plan was necessarily attended with difficulty. When an artist has acquired a sufficiently extensive taste to feel all the beauties of a work, and to disrelish its faults, it seldom happens that he can induce himself not to remove the defect in his copy. Whether it is that he has an unconquerable antipathy to deformity, or that he fears lest the blemish should be attributed to himself, certain it is, he labours to amend it. It is the same disposition which urges his endeavour to heighten even what is beautiful; and thus it arises, that in copies by our best artists, we perceive a general resemblance of the original, with a spirit, characteristic of their own peculiar manner. It is not surprizing, therefore, that some time elapsed before the Duke's enquiries met with success.

'At length, about the year 1724, Mr. Gosmond, a Frenchman, was recommended to his Grace as well qualified to answer his Grace's expectations, and indeed the specimens, which are here collected, place his talents, as an artist, in a respectable point of view. They possess no inconsiderable share of breadth and simplicity of style, and have the further recommendation of faithfulness.

'The Duke, as was natural for a liberal man, evinced his satisfaction by many offices of generosity. But these, unfortunately, met with no grateful return: perhaps they were even the very cause of ingratitude. For Mr. Gosmond, conceiving that he had so strong a hold of his patron's good opinion as to establish himself in the family, relaxed in his attention, and by degrees entered into dissipation. The work now went on slowly, and objects of expence continued to increase on him. His calls on the Duke, therefore, were more frequent, while his claims for patronage were diminishing; and thus every day forfeiting the esteem of his noble employer, the Duke was under the necessity of declaring to him, when the ninety-nine plates were finished, that he had already paid considerably more than the stipulated sum for the whole work, and, with the hope of obliging him to be more attentive, refused to answer any further demand till the work should proceed less negligently.

'Meeting with this unexpected refusal, and fearing the impatience of his creditors, Mr. Gosmond secretly left the kingdom, and carried many of the plates with him. What became of him after his return to the Continent, is uncertain: enquiries were made, but they proved ineffectual. Probably as no work bearing his name has appeared, he died soon after his return to his native country.

'From this unlucky accident the Duke was frustrated in his purpose, nor was he enabled to make up a few sets for his friends,

of what even were done; for either impressions of several of the plates were not taken, or if they were, they had been carried away by Mr. Gosmond. It does not appear what the number of plates left in the possession of the Duke amounted to. The Rev. C. Cracherode, whose taste and munificence are well known, could never obtain, though he made it an object, more than *.

'But the scarcity of these plates may be collected from the following anecdote in Mr. West's Catalogue of Books.

"No. 2790. The Duke of Devonshire's Cabinet of Gems, by Gosmond, 39 plates, being all that were ever engraved.

"Mr. Gosmond, a Frenchman, was employed by the Duke of Devonshire to engrave his Cabinet of Gems, but when he had gone through the few here collected, he ran away, leaving some plates behind, and carrying the rest with him. What plates came into the Duke's hands he favoured me with proofs from: another parcel was purchased in France by the Hon. B. Bathurst, and presented to me by him, A. D. 1730."

'The numbers at the bottom of the plates refer to a catalogue in the Duke of Devonshire's Library.

'The above account was transcribed with the noble Earl's permission, from Lord Spencer's copy.

'This copy contains only 99 plates, which are differently arranged from those in the Cracherode Collection, and many of them also are differently named.

'The sum given for Lord Spencer's copy was 40l.

'I know of no other copies, than the Devonshire, Lord Spencer's, that in the Cracherode Library, with that which is alluded to in the above note.

'The copy which belonged to Mr. West, is now in Dr. Hunter's Museum. It consists of only 39 plates, and was purchased for three guineas.'

The remainder of Vol. I. contains catalogues of the Garrick, Malone, and Kemble Collections of scarce Plays.

Volume II. offers fewer articles of interest: but to those who delight in the poetry and pamphlets of the Elizabethian age, some curious information is given. The collection of tracts usually called "*the King's pamphlets*" is described with minutenesss; and that which was made by the late Duke of Roxburgh is particularized. We have likewise an account of the various editions of English translations of the Bible, which Dr. Combe collected and sold to the British Museum for 150l.; and many of which are said to be of unexampled rarity and value.

We give one specimen of the Poetry, 'from Acteon and Diana, by Robert Cox; no date:' which our young readers may retain *in petto* till they are again visited by the charming month of May, and may then illustrate by their own practice:

'* The Cracherode Copy has 101 plates.'

'SONG.

'SONG.

'Come ye young men, come along,
With your musique, dance and song,
Bring your lasses in your hands,
For tis that which Love commands;
Then to the Maypole come away,
For it is now a holiday.

'It is the choice time of the year,
For the vi'lets now appear;
Now the rose receives its birth,
And prettie primrose decks the earth.
Then to the Maypole come away,
For it is now a holiday.

'Here each batchelor may chuse
One that will not faith abuse,
Nor repay with coy disdain,
Love that should be loved again.
Then to the Maypole, &c.

'And when you well reckoned have,
What kisses you your sweethearts gave,
Take them all again, and more,
It will never make them poor.
Then to the Maypole, &c.

'When you thus have spent the time,
Till the day be past its prime,
To your beds repaire at night,
And dreame there of your days delight.
Then to the Maypole come away,
For it is now a holiday.'

Mr. Beloe assures us that he has still access to ample stores for a continuation of this work, and promises some additional volumes of undiminished interest and curiosity.

Dall.y but passages dotted down G.2.

ART. X. *Memoirs of Dr. Joseph Priestley*, to the Year 1795, written by himself; with a Continuation, to the Time of his Decease, by his Son, Joseph Priestley: and Observations on his Writings, by Thomas Cooper, President Judge of the 4th District of Pennsylvania; and the Rev. William Christie. To which are added, four Posthumous Discourses. Vol. II. 8vo. pp. 430. 7s. 6d. Boards. Johnson. 1807.

THOUGH Dr. Priestley rendered himself conspicuous in various departments of science and literature, he uniformly avowed his preference of theology, and of those studies which are connected with the office of a Christian minister. The sincerity of this declaration will not be questioned by those

who are acquainted with the multitude of his theological writings; the mere review of which, by Mr. Christie, occupies nearly the whole of this supplemental volume. Our readers will recollect that to the Memoirs of Dr. P. given in the first Volume, (see our account, M. R. Vol. 52. N. S. p. 370) were subjoined five appendices, containing an examination of his philosophical, metaphysical, political, and miscellaneous writings, with a *Summary* of those which he published in Theology. To the fuller consideration of these last, another Appendix, (No. 6.) forming between 3 and 400 pages of the present volume, is devoted; and which bears the title of 'A Review of Dr. Priestley's Theological Works, with occasional Extracts, expressive of his Sentiments and Opinions, and Observations on his Character and Conduct as a Christian Minister.' This Reviewer prosecutes the task which he has undertaken with heart-felt satisfaction and pleasure; and to all those who adopt the sentiments or admire the intrepid spirit of Dr. Priestley, these pages will be an acceptable offering. Indeed, by the copious extracts which Mr. Christie has inserted, as well as by clearly stating the object of each of his hero's publications, he has in some degree supplied the reader with a compendious substitute for the writings themselves. The opinions of the Reviewer being completely in unison with those of his author, he repeats them with all the boldness with which they were originally propounded, and attempts no apology for those which gave the greatest offence in this country. To corroborate Dr. Priestley's assertions respecting the inutility of Religious Establishments, and the junction of civil with ecclesiastical power, he cites the example of America; though the sage politician, he must be aware, will reply that the American States are too juvenile as a power to be fairly quoted on the occasion.

'The state of things in this country since the American revolution, has justified the observations of our author here, and in other places. Civil government is found to subsist very well, and to answer all the purposes of society in Virginia, Pennsylvania, and in general throughout the United States, without the assistance of an incorporated band of clergymen and the sanction of a religious establishment.'

It is very certain that neither our Saviour nor his Apostles adverted to the amalgamation of Christianity with worldly politics, but, on the contrary, seem to intimate the incompatibility of their union. Civil rulers, however, in all ages and among all nations, have courted the friendship of the priesthood; and when society obtains a certain degree of refinement, and is divided into orders with a regular gradation of subordination,

subordination, the sacerdotal class will be found so useful to the statesman, that he will naturally employ all his address to obtain its decided preponderance in his favour. As long as America remains poor and republican, an *order* of Clergy will not perhaps be formed: but if ever she should become rich and monarchical, it is not impossible that the policy of Constantine should be renewed.

Dr. Priestley's controversy with Dr. Horsley is here amply detailed; and justice is done to his elaborate examination of the sentiments of the Primitive Christians.

After having stated the substance of Dr. P.'s work intitled "*The History of Early Opinions concerning Jesus Christ*," our brother Reviewer adds:

'From the summary view of the contents of this work before given, a sensible reader unacquainted with the nature of it, will be able to form a better idea of its variety and extent, and the connection and coherence of its parts, than by any imperfect abstract I could have made of it in a short compass. Every article in it is supported by quotations from ancient ecclesiastical writers in Greek and Latin, which are inserted in the notes below, and either translated or the substance of them given in the body of the work. These translations, as our Author informs us in his Appendix, amount to about eighteen hundred. To compose a work of this kind, as our Author did, from original authorities: to inspect so many ancient writers, to select from them the necessary passages, and arrange them in that just and proper order in which they now appear, must have been a task of immense labour, and yet our Author performed it in less than the space of three years. The most important places of the first and second parts of our Author's correspondence with Dr. Horsley are here inserted under their proper heads, though without mentioning the name of that writer, and very strong and powerful arguments are offered to prove the general prevalence of Unitarian principles in the first ages of the Christian church, and the rise and progress of the Trinitarian and Arian systems, are very naturally and probably accounted for. In my apprehension, the general plan and execution of this work will long do honour to Dr. Priestley's memory, and have a just value set upon it by all who cherish and embrace Christianity in its genuine and original simplicity.'

It will not be required of us to follow Mr. Christie in his account of the several theological controversies in which Dr. P. was engaged, particularly in support of his Unitarian principles and of his hostility to Establishments; which was perhaps the true cause of the violent enmity that ultimately drove him from his native country. In the preface to the Fast Sermon which the Doctor preached a little time before he embarked for America, he explains the causes which induced him to take this step; and which his friend notices with manly feeling and virtuous indignation.

'No person possessed of humane and virtuous sentiments, or even any degree of common liberality, can read the Preface to this Discourse, consisting of twenty-six pages, without admitting that Dr. Priestley had *sufficient*, yea *super-abundant* reasons, for leaving England; or without execrating the illiberal abuse thrown upon our Author, the unmerited ill usage he sustained, and the shocking infatuation of the times. That Dr. Priestley could not live without danger and molestation in his own country, that he was compelled to seek an asylum under the free and happy government of United America, and that eventually (contrary to his wishes) he should receive a *grave* in that land, is a truth that cannot be denied; but which will reflect indelible disgrace on the temper and spirit of the high-church party, and that of the abject state-politicians of his time.'

The riots of Birmingham, and the necessary flight of Dr. Priestley, must be considered as disgraceful to the liberality of this country, which boasts of being enlightened and tolerant: but a madness seized the public mind at that period, from which we hope that the nation has since in a great measure recovered.

It ought not to be forgotten that, if Dr. P. held opinions adverse to those of the prevailing creeds, he was a strenuous champion of Christianity against Infidels, and never shrunk from the contest either with the bold Atheist or the subtile Deist. He *turned out* against the Gibbons, the Paines, and the Volneys of the age; and he deserves *praise in all the churches* for his writings of this kind, and for his clear statements of the Evidences of Revealed Religion. Of His *General History of the Christian Church*, we have recently spoken in terms of deserved commendation *; and his industry as a Divine, to the last period of his life, is sufficiently demonstrated by the numerous works which he published in America.

This appendix concludes with a few general reflections on the Doctor's character, and on the merits of his theological writings:

'Dr. Priestley's choice of the Christian Ministry, and attachment to it as a profession, must have been founded upon motives of the purest kind, to have enabled him to support the difficulties and discouragements he had to encounter at his first appearance in public life. We have seen that he was far from being a popular preacher. Neither the principles he had espoused, the doctrines he taught, or his manner of address were at all calculated to catch the giddy and unthinking, or even to recommend him to the esteem of serious and grave people who had embraced the Calvinistic system, at that time very prevalent among the Dissenters. But we do not find that he ever

* See Rev. Vol. li. N.S. p. 48.

dissembled,

dissembled, or even concealed his principles in conversation with his hearers; though he did not think it necessary to insist much upon them from the pulpit. A mind less ardent and less disinterested than *his was*, could hardly have borne the inconveniencies of a narrow and insufficient income with patience and serenity; but would have hasted to relieve itself by embracing an employment more lucrative, independent, and respectable in the world's estimation.

'His active penetrating genius led him early to examination and inquiry, and consequently to make some considerable changes of opinion with respect to those doctrines in the belief of which he had been educated, and which were in themselves absurd and unscriptural. But if he was not precipitate or overhasty in making these early changes, he was still less inclined to abandon those tenets which he had adopted after mature examination, and which had any appearance of reason or scriptural authority to recommend them. He continued long attached to Arianism, and notwithstanding his respect for Dr. Lardner, and his esteem for his writings, he could not prevail upon himself to embrace the Socinian system during the life-time of that writer, and did not become a convert to it till after his decease.

'His residence and intimacy with Lord Shelburne brought within his reach, and presented to his view, the prospect of political or ecclesiastical preferment; but he had the virtue and the fortitude to decline all connection with either, and continue a Dissenting Minister: and though he did not at that time statedly officiate in any congregation, he was always ready to afford his assistance to his brethren, and was as much engaged in theological studies and publications as at any other period of his life. Under two different administrations, overtures were made to him to accept a pension from government; but with a magnanimity peculiar to himself, and which has no example to countenance it in any other literary character of the age, he resisted the temptation, and preserved his independence. He accepted, however, assistance from distinguished and worthy private characters, and was by no means backward or reserved in expressing his gratitude for their donations.

'No writer of the late century (Drs. Lardner and Leland excepted) wrote so much as he did in defence of Revelation, and under such a variety of forms: he has placed the evidence of Judaism and Christianity almost under every point of view that could strike or affect the mind, and nearly exhausted the subject: he has reduced unbelievers to the *dilemma* of either embracing Christianity, or accounting for past and present appearances in a satisfactory manner, which it is impossible for them to do, and none of them have even attempted it.

'Though he could not be called an Orator in the popular sense of the word, the Discourses he has published are by no means destitute of energy or pathos, or that kind of eloquence which is calculated to have a good effect on a sensible and delicate mind, and in general may be recommended as excellent models of composition for the pulpit. He usually gave short and useful expostions of some portion of scripture before he delivered his sermons in public, and these expositions laid the foundation of his *Notes on all the books of Scripture*, of which the public are now in possession.

'But his labours as a Christian Minister were not merely confined to the pulpit: he made the religious instruction of youth an object of his particular care in the different congregations over which he presided, arranged them into distinct classes according to their age and sex, and with much ingenuity adapted his method of teaching to their different capacities. He lived on the most friendly footing with the congregations of Leeds, Birmingham, and Hackney, which he successively served; and received the most ample testimonies from each in favour of the utility and fidelity of his ministerial labours in general, and particularly of their grateful sense of his assiduity and diligence in forming the minds of their children, and leading them to the knowledge as well as the practice of Christianity. His prayers were fine pieces of devotional composition, and had a considerable variety in them: these he committed to writing, and read, for the sake of greater distinctness and accuracy. He composed a variety of Catechisms for the improvement of youth, prayers for the use of families, and devotional offices for that of Unitarian Societies.

'The cause of civil and religious liberty is particularly indebted to his labours. He was closely and fervently attached to the credit and interests of the Protestant Dissenters, and stood forth as their champion and defender on different occasions; and surely his strenuous exertions, and various well-composed and spirited publications in their behalf, will not be forgotten by that respectable body of men.

'The Unitarians can *never forget* his attachment to their cause, and the faithful and important services he performed by the publication of numerous works, and treatises, large and small, in their favour, and particularly in exploring the dark and intricate regions of ecclesiastical antiquity, in order more fully to corroborate their system; and maintaining the ground he had taken, and the advantages he had gained by superior research, perseverance, and acuteness.

'When in the course of Providence he was called on to suffer persecution, obloquy, and reproach, he supported these evils with exemplary fortitude and patience, and manifested a truly christian spirit of candour and forgiveness. When residing in America, and separated from his former congregations and religious friends, he still kept up the forms of public worship on the Lord's day, and neither the smallness of his auditory, nor the odium under which some of his tenets lay, could prevent him from discharging these labours of love.

'Not only his numerous works in general, but even his prefaces and dedications, are pregnant with important matter and sentiment, and deserve to be read. He was indeed a most extraordinary man, and making candid allowances for some mistakes and inadvertencies to which all controversial writers are more or less liable, may be stiled the *Luminary* of his day. He retained the vigour of his faculties and his habits of unremitted exertion to the last; for in his latest compositions, there are no marks of intellectual decay, and he died with serenity and composure, after having finished the labours of a long and useful life.'

If the Unitarian church *can never forget* Dr. P.'s attachment to their cause, its members must feel themselves not a little indebted

indebted to Mr. Christie for the warm commendation which he has bestowed on this their great luminary and apostle; and it is highly probable that the sale of this work will sufficiently prove to the author, that his labours have been duly appreciated by those for whom they were chiefly intended.

The four sermons, which are added as *make-weights* to this volume, treat I. on the Duty of Mutual Exhortation, II. on Faith and Patience, and III. & IV. on the Change which took place in the Character of the Apostles after the Resurrection of Jesus Christ. These discourses contain judicious observations and practical reflections, and are not inferior to any of the preacher's former pulpit compositions. Mo-y.

ART. XI. *A detailed Account of the Battle of Austerlitz,* by the Austrian Major General Stutterheim. Translated from the French by Major Pine Coffin, Assistant Quarter Master General to the British Army. 8vo. pp. 146. 5s. Boards. Goddard. 1807.

THOUGH this narrative, in some of its parts, is not very intelligible to those who are unskilled in its subject, it will be more satisfactory to professional men; yet we presume that even they would have have had their conceptions materially assisted by a map, the want of which very much reduces the value of the performance. In his sensible Preface, Major Coffin laments this deficiency, which he could not supply, because he could not procure a good map of Moravia on a large scale.

Amid details which will be obscurities to most readers, a spirit of laudable impartality shines forth in this account; and the remarks and critcisms on the event of this fatal day are conceived in a style of great liberality and coolness.

A note of a French Officer compliments his Emperor on what he terms 'his prudence and his military eye.' These qualities were displayed, it is said,

'When he made the heights of the Santon the point of appuy for his left flank; not because it was a fine defensive position; there were others in the rear equally good; but, *because it was the key to all offensive operations.* If, on the contrary, the French General had neglected the Santon, the whole of the left wing of the French army would have been prevented from resuming the offensive, unless they passed the defiles.

'Eight days before the battle, the Emperor returning from Wischau, ascended the Santon, notwithstanding the extreme cold; and said to the officers about him: "Examine this position well; it will probably

probably play a conspicuous part before two months are over our heads."

'The Emperor having always had it in view, during the campaign in Moravia, not to allow his left to be turned, and to abandon his right; that alone would have been a sufficient reason for resting his left on a position not defensive, but offensive, such as was that of the Santon. The fact is, the more we discuss the plan of the campaign, the more we perceive the judgment and military eye of a master in the science of war.'

As we have ever considered the victories of the French to be principally owing to the superior generalship of their commanders, we select the succeeding relation of the Austrian officer, as one among many proofs which might be adduced to support that opinion:

'We now come to the centre of the allied army, where the fate of this day was decided. It was too weak to resist the enemy's attacks. Abandoned by the third column, and all the left of the army, while the division on the right flank was not sufficiently powerful to divide the French forces; the centre saw itself attacked, or menaced with attack, by *four* divisions, to which it could only oppose 27 very weak Battalions, without any hope of reinforcement. Those Russian regiments which had made their retreat from Brannau, formed a part of this number, and were scarcely composed of 400 men each. Without exaggeration, we may here calculate, that 12,000 men were attacked by 24,000, and while the French army was not, in fact, so numerous as that of the allies, by a more happy arrangement of their force, which was more concentrated and better directed, the enemy's strength was *doubled* on that point, which was of the greatest importance. The centre of the allies was perfectly insulated, which, in consequence of the distance the several columns (the 2d and 3d excepted) were from each other, was the case, nearly on *all* points.'

A corresponding insufficiency in this respect on the part of the allies is pointed out by the same authority:

'Had the left of the allied army observed the enemy's movements during the battle, and reflected upon his intentions; had it taken advantage of the ground, and seized the means which it presented for again concentrating itself, in order to execute a bold manœuvre by the height on which the chapel above Aujest is situated, and which extends quite to Pratzen,—had this been done, the battle might yet have been prolonged, and at least have given a chance that the event of this day would have been less decisive. The offensive movement on the part of the French disconcerted the attack of the allies; and, from that moment, all concert ceased.'

It is also said by the French editor, and it is not contradicted by the patriotic and judicious translator, that 'the French would have gained the victory with 25,000 men less than they had, which is a subject of reflection for military men, and sufficiently

sufficiently shews the influence which the being well commanded has over the operations of war.'

We have often heard it asserted that, if twenty or thirty thousand English troops had been sent to the continent, Europe might have been saved: but the remark which we have just quoted completely refutes the notion. Observations of this sort, which are so constantly repeated, are very futile, and shew that those who hazard them are as much strangers to the real nature of the late events on the continent, as if they lived in Japan. There can be no advantage in encouraging delusions; and those who favour and promote them we consider as acting a very mischievous part. A magnanimous government and a brave people should view things as they really are, and contemplate their situation such as it really is.

The author adds;

'Should any errors of detail have crept into the foregoing narrative those military men who have been engaged in actual service will know how to make allowances for them; they will know, from experience, how difficult it is to procure exact information, as to the minute particulars of a great battle. Two persons rarely see the same object in a similar point of view. But, as to the general arrangement, the plans, and the principal movements, their execution, and their result, my pen has been strictly guided by the love of truth, an accurate knowledge of what was done, and the utmost impartiality.'

Internal evidence strongly corroborates the declaration of the General; and the criticisms of the French editor appear to us also very decisive in favour of the correctness of the present narrative.

As to the loss of the battle, it is here principally ascribed to the following causes:

'To the want of correctness in the information possessed by the allies, as to the enemy's army; to the bad plan of attack, supposing the enemy to have been entrenched in a position which he did not occupy; to the movements executed the day before the attack, and in sight of the enemy, in order to gain the right flank of the French; to the great interval between the columns when they quitted the heights of Pratzen; and to their want of communication with each other. To these causes may be attributed the first misfortunes of the Austro-Russian army. But, in spite of these capital errors, it would still have been possible to restore the fortune of the day, in favour of the allies, if the second and third columns had thought less of the primary disposition, and attended more to the enemy, who, by the boldness of his manœuvre, completely overthrew the basis on which the plan of attack was founded: or, if the first column (which possessed the means of doing so), instead of retiring by Aujest, as before mentioned, had marched to the assistance of the two former,

and,

and, together with them (or at least with what remained of them) had moved upon the heights, of which the French had as yet but a precarious possession, so long as the left of the allies was unbroken, and their extreme right, which made only feeble demonstrations, continued at Posorsitz.

'No computation has been made in this work, as to the loss of the two armies, at the battle of Austerlitz. It is impossible for any one, though actually bearing a part in the action, to calculate with any degree of accuracy the number of killed and wounded on each side.

'The carnage made on the 2d December was very great. The few Austrian troops there yet remained were not collected on one point; but, as we have seen, conducted themselved every where with constancy and animation. The sixth Battalions of the regiments of Wurtemberg and Reuss-Graitz were the only corps that were in confusion at the time when the fourth column was defeated. The Russians, at the commencement, fought with intrepidity, and the guards and Hulans distinguished themselves for their courage. The French infantry manœuvred with coolness and precision, fought with courage, and executed its bold movements with admirable concert. After having made some efforts, without effect, the Russian Battalions began to waver; confusion and, finally, complete defeat were the consequences of the imprudent conduct of the second and third columns.

'Ths fourth column of the allies abandoned a *part* of its artillery. The first, second, and third columns, lost the *whole* of theirs, with the exception of General Kienmayer's corps, which saved its cannon. The guns were entangled in the sloughs, as before mentioned, and the Russian horses, which are more calculated for speed than for draft, could not drag them out of the deep clay, into which they had sunk. The number of the Russian prisoners may be computed at 15,000 men; while their killed and wounded must have been very considerable; in addition to which, as always happens on such occasions, they had a great number of soldiers missing.

'The loss of the French army must also, necessarily, have been very considerable. The fire, at the commencement of the action, was too warmly kept up, not to have done great execution; still, however, the French force was by no means diminished in the same proportion as that of the allies. The Generals who were killed, wounded, and taken prisoners are already well known.'

It is said by the French editor, without contradiction from the translator, that 'had it not been for the too great clemency of the Emperor, and the armistice, which was concluded, the remains of the Russian army would have been entirely destroyed; as may be perceived from what the Austrian officer lets fall a little farther on.—The loss of a battle is no proof of want of talent in a General: but the loss of his artillery and baggage, of his line of operations, and his retreat, are positive evidence that he is ignorant of the art of war.'

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The want of generalship in the allied army is, we think, pretty clearly indicated in the concluding passage of the present narrative;

'The Archduke Charles, obliged to retreat in consequence of the unheard-of catastrophe that happened to the German army, arrived in Hungary, with his army quite entire, after having at Caldiero incapacitated the French army of Italy from doing him any mischief.

'It appears, then, that wherever their generals allowed the Austrian troops to fight, they fought well; and it would be a very rash, and a very false opinion, to impute the misfortunes of the war of 1805 to them. In that, as well as in all former instances, the Austrian army distinguished itself by its courage, its devotion to the cause, its constancy in supporting unheard-of privations, and by its implicit obedience. It was at Ulm that these brave troops, victims to the conduct of M. Mack, were subjected to that heart-breaking fate which was the destruction of the German army. But, at Ulm, many regiments that had not fired a single shot were obliged to surrender, in consequence of the operations pursued, and in pursuance of orders given by that M. Mack, who talked of *burying himself in the ruins of Ulm; who always talked of death, yet feared to die.*'

What a strange fatality, that the Austrian councils should entrust the fate of their vast empire to a dubious character, such as Mack; when it might have been placed in the hands of a Royal hero who had, in several instances, ravished victory from the French Generals, who had completely routed Jourdan, and had obliged even Moreau to have recourse to his memorable retreat. Jo.

ART. XII. *An Inquiry into the Seat and Nature of Fever;* as deducible from the Phænomena, Causes, and Consequences of the Disease, the Effects of Remedies, and the Appearances on Dissection. In two Parts. Part the First, containing the general Doctrines of Fever. By Henry Clutterbuck, M.D., &c. 8vo. pp. 460. 9s. Boards. Boosey, &c. 1807.

THE phænomena of fever are in themselves of so much importance, and are so intimately connected with other diseases, that it has always been a great object with pathologists to investigate its proximate cause; and, if possible, to discover those changes in the animal œconomy, which immediately precede the febrile action. Accordingly, from the time of Hippocrates to the present day, men of genius have been continually endeavouring to form theories of fever; and although the attempts that have been hitherto made have uniformly proved abortive, yet the spirit of hypothesis does not appear to be allayed. The volume before us contains a new

effort of this description; and we shall lay before our readers an impartial account of its merits.

Dr. Clutterbuck commences with some general remarks on the laws of the animal œconomy, and on the nature of disease, in which he endeavours to establish the two following positions; that all diseases are in their origin local, and that debility is never the immediate cause of disease. Both these points must be ultimately referred to a question of fact: but, as the author argues principally on general grounds, we may adopt the same method of reasoning in our animadversions. In the first place, we may remark that the different parts of the animal frame are so intimately connected together, that there can be no difficulty in conceiving an effect which may immediately operate on the whole. We know also that the two grand agents in the functions of life are the blood-vessels and the nerves; that each of these forms a system, the influence of which pervades every part of the body, and which may at the same time be referred to a central point, whence, if an impression be made, it is propagated through all the ramifications. With respect to the author's second position, we conceive that, so far as theory is concerned, its truth is by no means admissible. The actions of the animal body depend on particular powers possessed by the muscular fibres and the nerves; we may as readily suppose these powers to be diminished as increased; and we see no reason why a diminution of power, either general or local, should not be productive of disease, as well as the contrary state of an unusual increase or even an alteration in the mode of action.

We must, however, quit these general considerations, and proceed to the more immediate subject of the essay, which is designed to support a new doctrine respecting the primary seat and nature of fever. This doctrine may be comprized in the two following propositions:

'First, that fever is not originally a disease of the whole system, as is commonly thought, but *a topical affection of the brain.*

'Secondly, That this affection *consists in inflammation;* the general disorder observed in the system, or what is called the *febrile* state, being merely *symptomatic* of this, the same as in other inflammations.'

Dr. C. attempts to support these positions by taking a view of the phænomena of fever, and by shewing that they are the most satisfactorily explained by the admission of his hypothesis. Dr. Fordyce is the writer on whose authority he principally rests; although he refers to Huxham, Lind, and other physicians of acknowleged excellence, who have treated of fever. Every one who is in the least acquainted with the

disease

disease will easily suppose that these authors must make frequent mention of symptoms which indicate a derangement of the nervous system, and particularly of the brain. This is certainly an essential part of the febrile action; one to which most of the symptoms may be referred, and to which we must immediately direct our indications of cure. So far we coincide in the opinions of Dr. Clutterbuck; and we also agree with him in the opinion that, for the most part, the vital are more uniformly affected than either the animal or the natural functions; a circumstance which strongly indicates that the nervous system is the part that is primarily affected. To the following conclusion, which he deduces from a survey of the phænomena of fever, we have little objection, as far as it respects the typhus of this country: but we should not consider ourselves as justified in extending it to all the varieties of the disease:

'Enough has been said, I trust, to render it at least probable, that the brain is the chief and primary seat of fever, and that the derangement which takes place in the functions of this organ is the source of the principal phenomena, or pathognomonic symptoms, which especially characterize the disease; and, finally, that the disturbance observed in the rest of the system is in all cases secondary, and depends on the different excitability of different parts, and their more or less intimate connection with and dependance on the sensorium.'

After having thus fixed on the brain as the primary seat of fever, Dr. C. next inquires into the nature of the affection which this organ experiences; or, to use the technical language of the schools, into the proximate cause of fever. This, as we before remarked, he conjectures to be 'either a state of actual inflammation, or, at least, a condition nearly allied to it, as it contains the most essential characters of this affection.' Unfortunately for the stability of Dr. Clutterbuck's hypothesis, he does not sufficiently explain what it is which he conceives to constitute the essence of inflammation. He indeed informs us that inflammation of an external part is characterized by 'preternatural heat and redness; tumour; pain, often of a pulsative kind; and to these may be added, increased sensibility, extending to some distance into the surrounding parts:'—but this can give us little insight into the nature of an internal inflammation, more particularly of that of a part so peculiar in its functions as the brain. Certainly, it cannot be contended that, in the typhus fever which prevails among us, the symptoms mentioned above are always, or even generally, present; nor that, where they are present, the case is denominated typhus. Such does not indeed appear to be the method in which the author attempts to support his

theory; he seems aware that the inflammation of the brain is to be recognized by a peculiar train of secondary symptoms; and he accordingly points out the circumstances in which the phænomena of fever resemble those of an obviously existing inflammation. We think that this is the only firm ground on which the argument can rest: but it is in this part that, in our judgment, the proof of the hypothesis is defective. We acknowlege that symptoms are occasionally to be observed in typhus, which indicate an increased force in the circulation, and an increased sensibility of the brain and nerves: but we positively deny that these symptoms prevail universally, or even generally. The author farther endeavours to support his theory, by pointing out the alternation which occasionally takes place of fever with inflammation, and the analogy which subsists between the two diseases with respect to the general method of treatment. On these points, however, our practical readers will not feel disposed to lay much stress. The alternation of diseases with each other is no proof of their identity, perhaps indeed rather the reverse; and as to the cure of fever, it has been attempted in such a variety of ways, even contradictory to each other, that any thing might be proved respecting it, were we to proceed on this ground: a fact which rather manifests the ignorance of practitioners, and the deficiences of the medical art, than the nature of the disease.

This same argument is treated more at large in the last chapter, 'on the cure of fever generally, in relation to the foregoing doctrine.' The object of this part, which occupies nearly one half of the volume, is to examine the mode of operation of the different kinds of remedies which have been admitted to be serviceable in the cure of fever, and to observe how far they counteract or oppose the author's hypothesis. With this intention, blood-letting, vomiting, purging, sudorifics, and epispastics, &c. are all considered; and the Doctor endeavours to shew that their beneficial effects can only be referred to their power of moderating the inflammatory state of the brain. We give him credit for ingenuity and information, but his arguments do not impress us with conviction. Even admitting that a reference to the remedies employed was the best method of ascertaining the nature of the disease, we do not think that he can be borne out in his argument. Without attempting to follow him though the whole extent of his inquiry, we would merely ask, whether the most judicious practitioners of the present day would treat the common typhus of this country in the same manner with a case of acknowleged inflammation? We make this appeal with some confidence; and we are of opinion that the inference to

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be deduced from it ought materially to direct our judgment: for at no period have practitioners been less under the influence of theory than at present; and however they may occassionally deviate from their principles, they conceive themselves to be solely guided by the result of experience.

From the remarks that have been made, our readers will perceive that we are not converts to Dr. Clutterbuck's doctrine; indeed, we do not hesitate to declare that it appears to us entirely destitute of foundation:—but, at the same time that we make this assertion, we must add that the volume before us is in many respects deserving of attention. It displays a large portion of industry in the collection of a mass of interesting information; and it contains many ingenious and novel views on different subjects connected with the animal œconomy. If the author has failed in establishing his system, he may justly console himself with the reflection, that the same disappointment has happened to the greatest names that are known in the annals of medical science.

Bos.

ART. XIII. *An Account of the Diseases of India,* as they appeared in the English Fleet, and in the Naval Hospital at Madras, in 1782 and 1783; with Observations on Ulcers, and the Hospital Sores of that Country, &c. &c. To which is prefixed, a View of the Diseases on an Expedition, and Passage of a Fleet and Armament to India, in 1781. By Charles Curtis, formerly Surgeon of the Medea Frigate. 8vo. pp. 320. 7s. Boards. Longman & Co. 1807.

ALTHOUGH the contents of this volume are now for the first time made public, it appears that they were obtained above 20 years ago, as we learn from the title that the residence of the author in India was during 1782 and 1783. We are not informed why they remained so long in an unpublished state, nor why this period of time has been chosen for giving them to the world: but such considerations do not much affect the real value of the work, though they must influence our judgment as to the merit of the writer. We excuse a deficiency of arrangement or of accuracy in a hasty publication, which we should condemn in one that has had the advantage of revision and correction; and with respect to which the writer has more than doubly observed the Horatian precept.

Mr. Curtis begins with a history of the voyage to India, which was performed in a transport ship under Commodore Johnstone, in 1781. Several diseases appeared during the

passage, but none occurred that were particularly interesting in their symptoms, or in the modes of treating them. The voyage was extended to an unusual length, to which circumstance much of the sickness may be attributed: and it was no doubt the cause of scurvy, from which the crews suffered severely at one period. The following observation on this subject we cannot permit to pass without notice: 'with regard to sea scurvy, reports and accounts have been published, as if this had been cured at sea, by lime and citron juice, lemon rob, nitre dissolved in vinegar, nitric acid, &c. all which I would suspect to be something of the hyperbolical.' Mr. Curtis here appears to place his conjectures against the experience of others, and the experience of those who are the best qualified to judge on such questions; and his remark certainly does not tend to raise his judgment in our estimation.

The first of the Indian diseases here described is one to which Mr. C. gives the name of *spasmodic cholera*, but which has obtained the popular denomination of *mort de chien*; a term derived, as is supposed, not from the complaint having any tendency to attack the canine race, but merely from its fatality, by which men are cut off so speedily that they may be said to die like dogs. It begins with a purging of watery matter, which, after a few hours, is accompanied by severe cramp all over the body; and the evacuation continues frequent and violent, so as quickly to bring on a complete exhaustion of the vital powers. The spasms principally affect the abdominal muscles, but are not by any means confined to them, and they occur almost without any remission. After some time, a profuse and clammy sweat breaks out all over the body, and seems to hasten the fatal termination. When this symptom appeared, the patient never recovered; whereas, after the most violent cramps, and the most complete prostration of strength, if unattended by the sweat, some cases ended favorably. We have here no rational theory either of the remote or proximate cause of this disease; its analogy to cholera is not very close, since the evacuations are never bilious, and vomiting was by no means a constant or even a frequent symptom:

'In whatever the proximate cause might consist, two distinct and seemingly opposite affections were observable at the same time. Great debility and irritability of the whole alimentary canal, with impaired action of the heart and arteries, along with a violent increased action of the voluntary muscles; but how connected as cause and effect, or depending both of them on some particular affection of the nervous system, may be difficult to explain. The most striking and alarming symptom is, the great and sudden prostration of strength, and depression of

of the powers concerned in carrying on the circulation and in maintaining the vital functions, without being the effect of great depletion, or of *exhausted excitement*, as the Brunonians speak; for the evacuations are, from the first, a thin watery mucus in trifling quantity. Little or nothing is ejected by any retchings that happen; and it is observable from the very first, before the system has suffered much from the stimulus of pain, or the severity of the spasms. In the Seahorse, it attacked some remarkably robust, powerful, and muscular men, who had been in perfect health immediately before. Neither in all our class of bad and fatal cases, did there appear any marks of bilious colluvies, either in the colour of the ejected matters, the state of the abdomen, or in the appearance of the tongue, eyes, and urine. There was neither pain nor griping, nor soreness or tenderness on pressing the belly. We had indeed another set of cases, where the presence of this was distinguishable by all these characters; but these were of a far slighter nature, and none of them turned out any way untractable or fatal.'

The plan of treatment, unfortunately, was as uncertain as the theory of the disease. At one time, opium was given; at another, purgatives: but the patients died equally under both these modes. At length, recourse was had to hot stimulating medicines, and with more success: but we still greatly need farther information, both with respect to the nature of this affection and its treatment.

Liver complaints next fall under consideration. Though they are so frequent as to form a very large proportion of all the diseases of the country, and the constitution has such a tendency to them that they give a peculiar character to almost every other affection, yet it is still doubtful to what cause their origin is to be attributed. The functions of the liver seem to be affected by external temperature, but it remains undiscovered why liver diseases are so much more frequent in India than in other countries under the same latitude. With respect to these affections, Mr. Curtis remarks that they are frequently rendered dangerous in consequence of their not being detected at their commencement, and that their early symptoms are by no means obvious.

'What constitutes the chief danger and difficulty in managing the complaint, is, that the symptoms which are primary, and indicate inflammatory affection, are often but very slightly marked; even where it is in such degree as to run with great readiness and rapidity into suppuration. The pain felt in the side is not at all constant or acute; the patient himself takes little notice of it; seldom mentions it unless he is asked about it; and when you do so, he tells you only, he has felt at times slight pains about the pit of the stomach, or about the right side. And it is only from observing the secondary symptoms, such as a flux, or a short dry cough, and pain felt at the top of the shoulder, or that there is a degree of fulness or tenderness on pressing

the region of the liver a little hard, with some yellowness of the eyes and countenance, that the true state of the disorder is to be ascertained.'

Fever is only occasionally present in the early stage of the disease, and the pain of the shoulder is not a constant symptom. As to the treatment, bleeding was admissible only in some few cases; blisters and purgatives are more generally useful: but mercury is the grand remedy on which the principal dependance is placed. The confidence in its power was not without just ground; since, according to the author,

'Its good effects in every species of liver disease, except in the state of ulceration and simple disorder of its secretion, viz. simple bilious fever and flux, were so apparent, that we had recourse to it with the same confidence as in lues venerea. Scarcely was it ever observed to increase the heat and fever, or to aggravate the pain of the side or cough; and the bowel disorder, flux, and bloody stools, were often removed by it alone, or they disappeared under its use without any other remedies; so that I began sometimes to suspect that our precautions and apprehensions about its aggravating effects in certain circumstances of the disease, had been imaginary only.'

The peculiar state of the bile, as arising from some change either in its quantity or its quality, is in Mr. C.'s opinion the cause of all the fevers that occur in India. They are generally attended with a bilious discharge from the bowels, and frequently from the stomach at the same time. The fever seems to be decidedly symptomatic of the biliary affection; for this last sometimes exists without any obvious degree of fever connected with it. The course of the disease was rapid, and it seems to have been frequently fatal: in some instances, it was connected with the spasmodic cholera mentioned above; although in most cases the nature of the evacuations manifested an essential difference between them. The cure consisted in gentle evacuations and plentiful dilution; in the advanced stage, mercurials were given, joined to the purgatives, or even on some occasions so as to produce salivation; blisters on the abdomen, and opium, were administered according to the state of the symptoms.

With respect to the general merits of this volume, we may remark that it appears to contain a number of original observations, and so far it is valuable; but, on the other hand, the matter is ill-arranged, the descriptions are often confused, and many vague assertions are dispersed through it, which materially diminish the reliance that we should otherwise place on the author's judgment.

Bos.

ART.

ART. XIV. *A Vindication of the Conduct of the Irish Catholics*, during the late Administration. By a Protestant Barrister.* Second Edition. 8vo. pp. 70. King, Dublin. 1807.

AT the commencement of this pamphlet, the writer states that he regards 'distraction of public councils—loss of public confidence in government—the introduction of incompetent men into the imperial councils—discontent at home, and discredit abroad,—as the consequences of the dismissal of the late ministry;' and he proceeds to observe that, as the allegation is a serious one, it should not be fixed on any individuals, as being the cause of such mischiefs, without an attentive and close examination. We were anxious to learn, then, who were the authors of the downfall of what we unite with him in regarding as 'a popular and a patriotic cabinet.' Various rumours had reached us on that subject. We had heard that our late rulers, from causes in no respect dishonorable to them, had incurred displeasure in a quarter only not the highest. Mention had been also made of the hollow support of certain associates, who stand distinguished by the friendly co-operation which they lend to the new men, and by the readiness to join them of which they are supposed to give unequivocal indications, but of which the present sharers of power seem in no haste to avail themselves. Others particularized the active exertions of certain illustrious persons, on whom the discarded ministers had recently conferred very essential obligations, which certainly did not add to their popularity any more than, as the event has proved, they strengthened their power. Others insisted on the striking want of firmness of the late House of Commons, and the enfeebled state of public opinion: while some threw the blame on the preposterous conduct of certain sickly votaries of liberty. Again others talked of the alarms of churchmen, the bigotry of the people, and the frantic lust of power of *opposing individuals*; for *Opposition*, in the acknowleged and generalized sense of the term, did not at the time exist. These have generally been alleged as the sources of an event which we, as well as this writer, have undoubtedly regretted, and do still regret.

In this tract, the charge is considered in connection with none of the causes which we have stated: it is asserted that the change has been ascribed to the Irish Roman Catholics; and we here learn that it has been imputed to them, that, by an unseasonable and intemperate representation of their grievances, they forced the ministry to that measure which lost them their places. Such being the supposed case, the writer's object is to repel this imputation, and to clear the

* Thos Wallace, Esq. of Dublin

catholics from all blame on this score.—To us, however, the undertaking appears to be altogether superfluous, for we were ignorant of such a charge ever having been made till we perused these pages; and we are confident that, on this side of the water, no such notion prevails. We have read with attention the statements of the grounds of their dismissal, which were made by the two noble persons lately at the head of affairs; and though they inform us that the Irish Catholics were preparing to submit their claims to the legislature, not a shadow of blame is thrown by either on that proceeding: but the great measure in question is rested on its vast political advantages and its justice. Matters, however, may wear a different complexion in our sister island, and may make that a seasonable interference there, which appears here to be lost labour.

The author successfully argues that, on the principles of the late ministers, the Catholics are not to be censured for seeking a redress of their grievances. This is very true: but neither the late ministers nor any of their advocates dispute the point with him; and no English logic would support them in such a controversy. Could they reprove the Catholics for asserting claims of which they themselves had been the advocates, and which they were actually engaged in favouring and advancing? This is a charge which the bitterest of their adversaries never imputed to them, and not the slightest ground for it exists. What may be the case in Ireland, where the spirit of dissention is probably carried much higher and is more extravagant and querulous than here, we do not profess to know: but we should presume, in the absence of evidence, and none is furnished by the author, that Mr. Ponsonby is as free from this monstrous inconsistency, as undoubtedly are his late colleagues in this country. The present respectable writer says, however, 'that this charge has been made against the Catholics in both Houses of Parliament.' We wish that he had referred to the particular instances, had noted the time, and had pointed out the persons: for we are not able to call to recollection anything of this hue or complexion.

The 'Protestant Barrister' seems to think that the Catholics were *justified* in expecting that, on the accession of the late ministers to power, 'their claims would have been the first objects of their consideration, and the full gratification of their hopes one of their first measures.'—The brightest ornament of the late administration, highly distinguished as he was by liberality of sentiment, certainly gave the priority to our foreign relations; and with submission to the present writer, we cannot admit that he was wrong; nor can we

censure the similar preference given by him to the great and beneficent measure of extinguishing the abominable commerce on the coast of Africa. We grant that, on the ground of moral equity and political right, the Catholics were *justified* in claiming speedy relief: but were they warranted in indulging sanguine hopes of attaining it? To the obstacles in a certain high quarter, they were no strangers; they knew that ministers had accepted of place without any stipulation on the subject of catholic concessions; and they perceived that the cabinet was in part formed of men who classed with the most inveterate opponents of a farther enlargement of catholic toleration, and who made a boast of asserting that the limits which it had reached ought to be eternal. It is not, then, correct to state that the Catholics had a right to expect from the late ministers an immediate and entire removal of their grievances. How were *they* to overcome the obstacles to which we have alluded; or to convert their colleagues, who professed to see in the slightest extension of toleration the destruction of our establishments civil and ecclesiastical? If their situation be considered, we think, it will be allowed that the measure which was introduced was as considerable as could be reasonably expected from them.—Let it be remembered that the author is speaking of the late ministers after they had entered into office; and that we only contend that, having acceded to it as they did, no such hopes as he states to have been indulged were warrantable. Whether they ought not to have made catholic emancipation a condition without which they would not accept power, and to have refused a junction with colleagues such as we have described, are important questions which are foreign to the present controversy. Had they so acted, then would the expectations so often repeated by the 'Protestant Barrister' have been natural and reasonable.

It is obvious that the late Irish administration is not a favourite with this author; and we are told that the changes which it made were not sufficiently sweeping, and that the past offences of the Orange men were not adequately recollected and visited. Similar complaints were made on this side of the water, and in some instances perhaps with reason: but before we violently arraign its proceedings, the mixed nature of the administration ought to be recollected; and it should be considered that it was founded on an union of parties. This moderation, if in particular cases it seemed excessive, on the whole we deemed to be wise; and in Ireland it might be particularly expedient. Remedies must be suited to the patient; and some habits require those which are gentle and gradual. On this subject, however, we speak with deference, and bow to those whose knowlege exceeds

our

our own. The question to us seems to be, not whether all the good was done which might have been effected, but whether there was not a sensible amelioration, and whether things were not in a train still farther to improve?—The author regrets that Mr. Grattan was not a member of the Imperial cabinet, and that Mr Curran was not sooner elevated: but we think that the latter gentleman has little cause for complaint, and the former declined one of the highest offices in the Irish government.

The powers if not the moderation of the author appear to advantage in these animadversions on the conduct of the late Irish ministry:

'Upon the subject of the subordinate magistracy of Ireland, I am compelled to say there had been gross and culpable negligence, or miserable and most contemptible imbecility in the conduct of those in whose province the superintendence of the magistracy lay. The charge against those persons is comprised in this proposition, "that for many months after the accession of the new administration, the Irish magistracy remained in the same state in which it had existed (and in many instances the disgrace and curse of the country) during several preceding administrations.'—

'Of many of the lower magistrates the characters in this respect were notorious—Not one of them, however, was removed; and up to the date of Mr. Wilson's well known correspondence with the Chancellor and Mr. Elliott*, in which so striking a picture is given of, what I must call, the cold-blooded temporising, timid, left handed policy of Mr. Ponsonby, the Irish peasant felt no change wrought, with respect to him, by the transfer of the seals from Lord Redesdale to Mr. Ponsonby, and the substitution of the Duke of Bedford for his predecessor.

'In apology for this most culpable inertness, it has been said, that if any *charges* had been made and *proved* against any particular magistrate, the Chancellor would have removed him; and that to have removed any man without accusation or proof would have been unjust and absurd—that to expect the Chancellor could, of his own knowledge, be able to say who should and should not be removed, would be to expect what was not possible, from an individual so pressed by a multitude of avocations as a Chancellor must be.

'To this shallow and flimsy answer the reply is obvious. If a Chancellor is to be intrusted with so large a share of the government of this country as Mr. Ponsonby assumed, he ought to be able, either by himself or his friends, to determine who are and who are not fit to be entrusted with magisterial power. If such a man be placed in high office at a juncture when the object is to convince the public and particularly the lower order of the population, that the persons whom his Majesty had sent to govern them, to correct past errors, and reform crying abuses, are men in whom they ought to have confidence, that man ought to be capable of acting promptly, vigorously, effectually, in removing from situations they have abused, those persons who have been most obviously offensive.

* See an article in the *Catalogue* part of this Review.

'If

'If Mr. Ponsonby, from being obliged to combine the labours of the student with those of the judge, and to collect, during one half of the day, the equity he was to detail in the other, had not leisure to attend to, what was certainly, in this country the *more important* part of his duty, Mr. Ponsonby ought not to have been Chancellor. But the truth is, that though Mr. Ponsonby was no doubt very much embarrassed by what, to him, must have been the *heavy burden* of his forensic business, yet if the Catholic were to indulge in conjecture, he would probably be led to think that it was not to that cause alone that he was to attribute his inactivity with respect to the magistracy, and to the removal of the many petty evils which goaded and irritated the country. He might naturally have thought that the extreme political timidity of Mr. Ponsonby, must have at least contributed its share to his inertness.—*Discretion* too might have operated. Mr. Ponsonby is a very *prudent* man—he had gotten into a very dignified and lucrative office, one of the *perquisites* of which was the patronage of Ireland. Next to the *keeping* of this very eligible situation, the next consideration was, how it could be enjoyed with most ease and comfort; and perhaps it would have occurred to a man, equally discreet and indolent, that the best way of doing that and making himself secure and easy, was to avoid making enemies—to conciliate all. His friends, the Catholics, had already shewn great personal confidence in his political honesty—a confidence which some men, who knew the world, were inclined to say approached to credulity; *they* would be easily satisfied; a few fair words to their principal men, and a dinner now and then to a titular bishop, would be abundantly sufficient to secure the attachment of this *placidum pecus*. To soften the Orangemen, it might have occurred to such a person, that suffering all the principal officers who were of that class, to continue in their situations, and leaving the Orange magistracy untouched, would at least secure their *neutrality*, and enable him to evade the enmity of that formidable body.

'Such, perhaps, the Catholic might safely say, was the principle upon which a gentleman, discreet and prudent as Mr. Ponsonby is known to be, must have acted. If so, the perseverance with which the plan was pursued, corresponded with the prudence of the conception; for, from the hour in which Mr. Ponsonby received the seals, to the hour when he received the news of the minister's dismission, Mr. Ponsonby cannot charge himself with the guilt of having, in any one instance, provoked the hostility of the Orange faction, by inflicting upon any one of the body, whether public or private, however nefarious had been his outrages against the Irish people, any mark of the disapprobation of government.'

It was probably the object of the late government to protect the Catholics, without oppressing the Orangists; and the line of conduct which they pursued, they might judge to be the most effectual for restoring union and harmony. If the dismissals, which Mr. Ponsonby is blamed for not having made, were deserved, still it may well be doubted whether they would have been politic, and whether ultimately they would

have been advantageous to the Catholics or to the public. In this country, however high the heat of party has often risen, we believe that it has never yet been the practice to deprive any magistrates of their commissions, except on a specific charge being made out. Can it be shewn that, in any one instance, the late government discovered an indisposition to protect the Catholics? If it was not forward to gratify their wishes of vengeance against their enemies, we much question whether imputations of that nature will not, by considerate and wise men, be regarded as testimonies of praise. The policy which the author contemns may have been carried too far; greater decision in these matters might have been better; we do not set ourselves up to be judges of the subject, since we are not possessed of the necessary information: but we may venture to observe that the allegations here preferred against the late government of Ireland are not satisfactorily substantiated.

In this writer, the Catholics have an able and eloquent advocate: but we cannot see that a friend of that body consults their interests by severely animadverting on, and using language extremely irritating towards, their decided and steady friends. When the author says 'that, in offering his thoughts to his countrymen, it has been his object not to accuse, but to defend —not to arraign ministers, but to vindicate a body of men whom he believed to have been falsely charged,' we must confess that it appears to us that from the beginning to the end of his pamphlet he has much deviated from that object: but, be the accusations more or less founded, the tract contains valuable information; and it boasts a degree of glowing liberality of sentiment, and a display of ability, which intitle it to distinguished attention from all who feel an interest in the amelioration of Ireland. *Jo.*

MONTHLY CATALOGUE,

For OCTOBER, 1807.

NATURAL HISTORY.

Art. 15. *An Abridgment of Dr. Goldsmith's Natural History of Beasts and Birds.* Interspersed with a Variety of interesting Anecdotes, and illustrated by nearly two hundred Engravings on Wood, in the Manner of Bewick. 12mo. pp. 392. 5s. 6d. Boards. Scatchard and Letterman, &c. 1807.

DR. Goldsmith's view of animated nature has long since passed the ordeal of criticism, and secured a respectable share of the public favour. The writer of the present partial abridgment has properly taken

taken for his guide the recent edition, with corrections and enlargements, by Dr. Turton, and has executed his task with a commendable degree of attention and judgment. A few of the cuts, however, are obscurely defined, and others border on caricature: but the attempt is on the whole respectable; and it can scarcely fail to be useful to the young, and to those whose avocations preclude them from the perusal of more extended descriptions.—The fishes, reptiles, and insects, are reserved as the materials of a future volume. Muir.

BIOGRAPHY.

Art. 16. *Memoirs of the Life and Writings of Isaac Watts, D. D.* With Extracts from his Correspondence. 8vo. pp. 117. 2s. 6d. Williams and Smith.

Though the life of this celebrated nonconformist divine has been often written, it was deemed expedient to prepare a fresh biographical sketch of him, in order to serve as an introduction to a new edition of his practical works; and the object of the compiler has been both to delineate the character of Dr. Watts, and to give a short history of his various publications, in verse and prose. The incidents in the life of this amiable man were few, and by his writings he is chiefly known. Some of these have obtained for him considerable and lasting fame: but, as a theologian, he will not, we think, rise in the estimation of posterity. As a poet, he displayed a fertile imagination, and his *Few happy Matches*, with other pieces in his *Horæ Lyricæ*, will not be soon forgotten: but in the flights of his Muse he did not keep the sacred and the amatory provinces sufficiently distinct; and in the composition of his sermons and theological essays, he suffered imagination too much to predominate over the judgment. The more Dr. Johnson's critique on Sacred Poetry is examined, the more will its correctness appear. "The sanctity of the matter (he observes) rejects the ornaments of figurative diction," and, he might have added, "disclaims all incorporation with the effusions of carnal passion." Had Dr. Watts attended to this principle, he would not, in describing his love towards his Saviour, have alluded to the story of Angelica and Medoro; nor have talked of "carving his passion on the bark," and "of the wounded tree dropping and bearing a mystic mark that Jesus died for him."—His verses *on seeing Lady Sunderland, the Duke of Marlbro's daughter, at Tunbridge Wells, in 1712, when the Duke was displaced*, are here mentioned as the only instance in which we find him indulging his Muse in any thing like gallantry, or mere compliment: a remark which reminds us of some lines written by the late Dr. Savage, on reading those verses on Lady Sunderland:

"While num'rous bards have sounded Spencer's name,
And made her beauties heirs of lasting fame,
Her mem'ry still to their united lays
Is less indebted than to Watts's praise:
What power must to the Mortal Fair be given,
To move a mind that dwelt so near to Heaven!"

Dr. Watts's poetic version, or rather paraphrase, of the Psalms of David, has been highly praised as having accommodated the devotional

tional effusions of the Jewish King to Christian worship; while some, however, have objected that he took too great liberties with his original, others have thought that he has not sufficiently christianized the Psalter. The reply of the author of the present memoirs to the last of these objections meets our entire concurrence:

"That the Messiah is the *only* subject of this book, and that the Psalmist *always* speaks *of* him, or *in* his name," is an hypothesis that wants the support of scriptural authority, and has the misfortune to require many forced interpretations to avoid absurd and even blasphemous applications; since the Psalmist often confesses his sins, and implores pardon, in a manner that can by no means be referred to the immaculate Lamb of God.'

In the Doctor's *Hymns*, some passages occur which are highly objectionable in point of doctrine, in as much as they represent our Salvation as more dependent on the compassion of Christ than on the love of God; though it is plainly laid down in the N. T., "that God so loved the world as to *send* his beloved Son." We are told, indeed, that the author was made sensible of these defects, and lamented that, having sold the copy-right, it was not in his power to make alterations: but to the validity of this reason we beg leave to demur. Are no alterations made in works after the copy-right of them is sold? If the Doctor had suggested the proposed amendments to the proprietors of his volume of Hymns, they probably would not have rejected them; for it is the object of booksellers to have the works which they purchase made more and more perfect, and they often liberally pay authors for revising their own productions.

On the subject of the Trinity, we are informed that 'though the Doctor departed from the common hypothesis, nothing could induce him to give up the Deity or the worship of Jesus Christ.'

As Dr. Watts resembled the Apostle Paul in being a little man, so it was his opinion, says the biographer, that their infirmities were also similar; hence he explains "the thorn in the flesh" to mean a state of nervous debility, such as that with which he himself was afflicted in a remarkable degree. Yet it is asserted that, though his weakness materially interrupted him in the pursuit of his studies, it was not so great as to deprive him of his intellects, or to leave him *to any strange chimeras of fancy*, which have been groundlessly attributed to him. On what evidence stories of this kind rest, we know not: but the extreme nervous debility under which it is acknowleged that the Doctor laboured makes them not altogether improbable. If, however, Dr. Watts was not so robust as to be able always to keep off the *Blue Devils*, he was too pious to be in danger from any other.

Moy.

POETRY, *and the* DRAMA.

Art. 17. *The Inferno of Dante Alighieri*, translated into English Blank-verse, with Notes, historical, classical, and explanatory, and a Life of the Author. By Nathaniel Howard. 12mo. pp. 320. 8s. Boards. Murray. 1807.

We had lately occasion to offer our remarks on a translation of Dante's Inferno, by Mr. Boyd; and without entering into any minute comparison of the merits or defects of the rival versions, we may

may be permitted to assert that, in the present instance, the solemnity of blank-verse is better suited than rhyme to the grave and gloomy cast of the original; and that a freedom from the constraint of recurring sounds enables the translator to perform his task with greater ease and fidelity. Mr. Howard has, in most instances, rendered the meaning with sufficient accuracy; and if his lines are not always highly poetical, they are seldom harsh, or carelessly constructed.—The two following passages are executed with somewhat of a bold and picturesque effect:

'That moment, groans of agony were heard;
Louder they came, and smote my fainting heart!
A place undawning, silent from all light,
I enter'd, roaring like the billowy main
Lash'd by the tempest, and the warring winds.
Here ever howls the hurricane of Hell,
And in careering eddies sweeps aloft
The restless souls, in tortures whirl'd around.
High as they drive before the ruinous blast,
Rise shrieks, complaints, rise bitter-moaning pains,
And blasphemies against the power divine.
This was the torment of the carnal crew,
Who erst abandon'd reason to their lust.
As troops of starlings in the wintery clouds,
Borne on the wing, are scatter'd by the blasts;
So the wreck'd, evil spirits, here and there,
Around, above, below, are whirl'd in crowds,
No hope, no respite comes, no pause from pain.
And as the cranes, for airy voyage rang'd,
Wing clamorous thro' the sky, so I beheld
High on the whirlwind dark the phantoms driven,
Screaming in anguish.'.....

'The sinner pausing from his grim repast,
Wip'd in the miscreant's hair his gory jaws.
"My desperate woe, obedient to thy will,
I now relate," he answered, "tho' with pain
Remembrance wring my heart. For if my tale
Should to this traitor, whom I gnaw, produce
The fruit of infamy, tho' tears gush forth,
Yet will I speak.....I know not whence thou art,
Or what commission brings thee to this gulph,
But speech, in truth, bespeaks thee Tuscan born.
Know, Ugolino and that prelate base,
Ruggieri, meet thy presence; mark our forms.
I need not mention that his evil mind
First wrong'd my confidence, then caus'd my death
But what lies undivulg'd, shall now be heard,
The cruel manner of my lingering doom;
Then shalt thou learn the colour of his guilt.
Within the iron dungeon, which still bears
The name of "FAMINE" since my dreadful death,
And still where others pine, there thro' the grate

Shone

Shone many a moon; and oft my feverish dreams
Unveil'd the future to my mental view.
This priest, I dreamt, was leader of the chase;
Swift to the Julian mountain with his whelps
Hurried the wolf: with blood hounds gaunt and keen
Lanfranchi and Sismondi, and the chief
Gualandi follow'd. Soon the course was spent;
The victim and his infant race grew faint,
When on them sprang, I thought, the savage pack,
And with their tusks transpierc'd their panting sides.
This wak'd me ere the dawn, when in their sleep
I heard my children groan and call for bread...
O cruel! should no pity touch thy soul
To think how much a father's heart presag'd;
If now thou shed'st no tears, what have thy eyes
Been us'd to weep at?...Now my boys awoke;
The hour arriv'd, when each expected food,
As wonted, would be brought him;..but his heart
Mistrusted, when each thought upon his dream.
And I, O horrible! that instant heard
The dungeon-doors below more firmly lock'd....
In desperate silence on my sons I gaz'd,...
I could not weep...My heart was turn'd to stone.
The little victims wept, and one began,
My dear Anselmo: '*Father! why that look!*
'*What ails my father?*'...Ah! I could nor weep
Nor answer all that day, nor yet the night,
Till on the world another morn arose.
'As faintly thro' our doleful prison gleam'd
The tremulous ray, so I could view again
Each face, on which my features were imprest,
Both hands I gnaw'd in agony and rage.
Sweet innocents! they thought me hunger-stung,
And, rising on a sudden all exclaim'd,
'Father! our anguish would be less severe,
If thou would'st feed on us. This fleshly vest
Thou did'st bestow, now take it back again.'....
I check'd my inward nature, lest my groans
Should aggravate their anguish. *All were mute*
That bitter day, and all the morrow. Earth!
Why did'st thou not, obdurate earth! dispart?
The fourth sad morning came, when at my feet
My Gaddo fell extended: '*Help,*' he cried,
'*Can'st thou not help me, father?*'....and expir'd.
So wither'd as thou see'st me, one by one,
I saw my children ere the sixth noon die:
And seiz'd with sudden blindness, on my knees
I grop'd among them, calling each by name.
For three days after they were dead....At last,
Famine and death clos'd up the scene of woe."
'So having said, with dark, distorted eyes,

He

He on the wretched skull infix'd his teeth
And like a mastiff gnaw'd the solid bone.'

To the principal events recorded in the life of Dante, we have formerly adverted. Mr. Howard has sketched them with brevity and neatness.—His notes are chiefly valuable as they point to parallel passages, or imitations, in the writings of other celebrated poets. Muir.

Art. 18. *The Ratiad*; a Serio-comic Poem, in Eight Cantos. By an Anti-Hudibrastian. Crown 8vo. 3s. Boards. Mason.

The Rat which this gentleman, meaning to be serio-comic, but not knowing how, has hunted through eight cantos, is like the Quaker's horse, which had only two faults; first, that it was a troublesome business to catch him, and secondly, that when he was caught he was good for nothing.

This Mr. Anti-Hudibrastic
Should indeed be beat with *a-stick*. Mo-y.

Art. 19. *The Progress of Refinement*, an Allegorical Poem, with other Poems. By the Rev. William Gillespie. Crown 8vo. 6s. Boards. Longman and Co.

In the choice of his subject, in his imagery, and in his versification, Mr. Gillespie appears to be a successful imitator of Beattie. He writes with a mind warmed by the beauties of *the Minstrel*, and has transfused into his own numbers no inconsiderable portion of the melody of that elegant fragment. From this measure of praise, however, we have a few deductions to make. The author's diction frequently falls short of the purity of its prototype, and he is remarkably incorrect in his rhymes. We must also object to the singular inconsistency which is observable between the historical and the allegorical parts of the poem. Thus Britain is represented as the cradle of Arts and Science, and the birth place of Commerce.

As a favourable specimen of Mr. Gillespie's manner, we insert the Address from Luxury to *her* Votaries, Luxury being here personified as a female:

'Behold the birds that wing the liquid *sky*,
Melodious throng! that neither spin nor toil,
Nor gather into barns th' autumnal spoil,
But ever chaunt their songs of grateful *joy*.
Say then, shall man, prince of this nether *sphere*,
For whom all nature smiles, yet smiles in vain,
Shall he become the weary drudge of *Care*,
The heir of Pleasure—yet the slave of Pain?
Why in rich clusters hangs the circling vine,
Nor veils, with purple pride, its thick'ning *leaves*,
If ne'er he tastes its soul-enliv'ning wine,
Nor drinks the cup of bliss that Nature *gives*?
Or why the peach, or apricot, unfold
Their pulpy orbs, and shew their hues of blushing gold?

'Why beams the eye but on the charms to gaze,
'Of beauty blessing only to be *blest*?
Why form'd the ear, but to the charms to *list*,

Of rapture-moving sound's commingling maze?
Or why was youth borne on so fleet a wing,
If we to joy give not the tripping hours?
Then let us cull each rose-bud of the Spring,
And strew life's barren path with choicest flowers.
Fond as the wild bee on the desert vale,
From every blossom sips delicious dew,
Be ours on joys profusely to regale,
And feast on pleasures various, sweet, and new.
Since Heav'n to man a lengthen'd life denies,
Then let him give to bliss each moment as it flies.

'Sure he who ever dwells in bliss complete,
Delights to view our happiness the while:
For this he bade the varying Seasons smile,
And each desire congenial objects meet;
For this bade Fancy, with prophetic dream,
To Passion give the wings of keen Desire,
And made even Hope itself enjoyment seem,
And the slow mind with energy inspire.
To sterner lore ascetic fools may *list*,
And wretched pine in Contemplation's haunt,
Dead to all joy—to live is to be *blest*,
And mine the task each wish of heart to grant,
Them distant joys in distant worlds be *giv'n*;*
Be theirs the future still—ours be the present *Heav'n*.

'Ne'er form'd was man to pass his moments here,
In studious toil, since all his toils are vain,
For never can his insect soul explain
Those laws that rule this universal sphere.
Ten thousand flowers has Summer round her thrown,
Then shall he be to all her beauties blind,
Tho' not to Reason, but to Passion, prone,
Not to seek Truth, but Happiness design'd.
Let cynics then, with fierce contention *try*,
'Mongst jarring systems Truth's coy face to find,
Best is the sage who best can life *enjoy*,
This is the true philosophy of mind.
Avails not Truth which adds not to delight,
All else the rainbow chace, or meteor of the night.

'Hail beauteous flowers! that blossom in the gale,
Hail ye gay birds! that chaunt your morning song,
Hail wanton flocks! that roam the vales, among
Gay insect tribes, and sportive fishes, hail!
What time the Sun looks from his rosy bower,
On the green earth, and shews his laughing face,
'Tis yours to give to joy each fleeting hour,
Till spent at Eve, he close his weary chase.

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* What is the construction of this line?

'Tis

'Tis yours to live as Nature bids to live,
Yours to fulfil her ever bounteous plan:
All other systems lead but to deceive;
The book of Nature is the guide of man.
'Be blest,' is the first law to mortals giv'n,
The only end of man,—the only wish of Heav'n.'

The remaining poems in this volume, though few, possess various degrees of merit.

We have marked in Italics, in the preceding quotation, several of the instances of Mr. G.'s inattention to correct rhyme: but we are aware that for some of his faults in this respect, a northern pronunciation will account and apologize. J. Man.r jun.r

Art. 20. *Admonition*, a Poem on the fashionable Modes of Female Dress; with Miscellaneous Pieces in Verse. By George Ogg. 8vo. 5s. Boards. Miller.

Mr. Ogg here exerts all his powers of song to persuade the ladies to change their present mode of dress:

'The natural use of dress let dress supply,
To keep you warm, and mock the roving eye.'

This may be very good advice: but we suspect that, in the present case, the poet will be defeated by the milliner; and that the heavy texture of his verse will be neglected for the slight *invisible petticoat*. O.

Art. 21. *Fifty of Æsop's Fables rendered into Verse*. By Wilbraham Liardet. 12mo. 2s. 6d. Lackington, &c.

Why these fables should desert the form of plain simple prose, and be rendered into inharmonious verse, is a question which can only be solved by the versifier. O.

Art. 22. *The Fall of Mortimer*; a Tragedy in Five Acts. By the Right Hon. Morris Lord Rokeby. 8vo. 2s. 6d. Faulder.

In this play we occasionally meet with parts that are written with spirit and force, but the language is frequently confused and obscure; and the incidents are not so contrived, nor the plot so involved and developed, as to produce that degree of interest which is necessary to the successful representation of a Tragedy. O.

Art. 23. *The Family Shakespeare*. 12mo. 4 Vols. 1l. 10s. Boards. Hatchard. 1807.

The compiler of these volumes thus announces their object: 'Twenty of the most unexceptionable of Shakespeare's Plays are here selected, in which not a single line is added, but from which I have endeavoured to remove every thing that could give just offence to the religious and virtuous mind. My object is to offer these plays to the public in such a state, that they may be read with pleasure in all companies, and placed without danger in the hands of every person who is capable of understanding them. Many vulgar and all indecent expressions are omitted; an uninteresting or absurd scene is sometimes curtailed; and

I have occasionally substituted a word which is in common use, instead of one that is obsolete.'

To this account it needs only be added that no notes are inserted, and that all admirers of Shakspeare must be aware that such a *castrated* selection of his plays has long been desirable for the purposes above stated. O.

Art. 24. *Vaccinia, or the Triumph of Beauty.* 4to. Pamph. Ostell.

This writer probably trusts to the popularity of his subject, for affording him a chance of escaping that censure which he most justly merits. He should be taught to remember, however, that nonsense is still nonsense, though uttered in a good cause. O.

NOVELS.

Art. 25. *Charles Ellis:* or the Friends. By Robert Semple, Author of "Walks and Sketches at the Cape of Good Hope." 12mo. 2 Vols. 9s. Boards. Baldwins.

In these volumes, we meet with none of those extravagant scenes, and improbable adventures, which disgust us in the generality of novels. The events here related might have happened to the person narrating them, and we were inclined to suppose that they had so happened, when we were rather surprised at meeting with the following statement:—'In the characters, except in one instance, I have meant no allusions of any kind; one character excepted, which I have drawn line for line from the life, and, I regret to say, that one is the scoundrel of my story.'—We are sorry for it!

The scene of action in this tale is occasionally shifted from England to the West Indies; and the whole will contribute to the amusement, and in some parts to the information, of the reader. O.

Art. 26. *Memoirs of Sylvester Daggerwood,* Comedian, &c. deceased, including many Years of Provincial Vicissitudes, &c. By Peter Pangloss, Esq., LL.D. & A.S.S. 12mo. 2 Vols. Boards. Allen.

However disguised under fictitious names, these sheets appear to contain the sad vicissitudes of some real sufferers; and to expose scenes which, though obscure to us, are perhaps but too intelligible to many heroes of the Sock and Buskin. While a perusal of them may help the mere desultory reader to while away an odd hour, it may afford a serious lesson of admonition to all modern disciples of the wandering Thespis. O.

AFFAIRS OF IRELAND.

Art. 27. *A Correspondence between Richard Wilson, Esq., a Magistrate of the County of Tyrone, and late a Member of the British Parliament; the Right Hon. William Elliot, Principal Secretary to his Grace the Duke of Bedford, and the Right Hon. George Ponsonby, Lord High Chancellor of Ireland:* relative to the Persecutions of the Roman Catholics in his District, by a certain Description of Orangemen, and the Manner in which the Laws are administered, with

with regard to the former Class of People; with a short Introduction, in which Allusions are made to former Communications and Conversations which Mr. Wilson had with Mr. Windham, Lord Eldon, Mr. Wickham, and Sir Evan Nepean, upon the above-mentioned Subjects. Fifth Edition. With an Appendix. 8vo. pp. 86. 2s. 6d. Dublin, King. 1807.

We regard the Catholics with as much Christian charity as Mr. Wilson can feel for them, and we share in his detestation of the faction which persecutes them, and at whose door we are convinced their excesses are to be wholly laid. Mr. W. professes great zeal, but zeal unaccompanied by discretion and patience is seldom successful; that he is not wanting in the former we admit, but that he fails in the latter his tract furnishes unequivocal evidence. The intemperance with which he pursues a laudable object, and the indecorum of which he is guilty in his communications with the leading members of the Irish government, are apparent from his own statement.—A grievous outrage is committed: Mr. Wilson apprizes Mr. Elliot of the facts: the Lord Lieutenant instantly dispatches to the spot a gentleman of eminence at the Bar, and a government solicitor, to inquire into the affair, and to put it in train for legal investigation: these gentlemen execute their commission, and the accused are tried at the assizes and acquitted. Mr. Wilson asserts, however, that the learned counsel (a Serjeant at Law) received wrong impressions; and that a brother magistrate departed on his oath from his declarations to him on the same subject. All this may be true, yet Mr. Wilson admits the respectability and good intentions of the learned Serjeant: but if he really suffered himself to be misled, and if a magistrate prevaricated, will it hence be argued that Government was accessory to gross partiality in favour of Orange offenders? From various respectable sources of information, we had learned that it was the object of the late administration in Ireland to oppress no party, but to introduce harmony and good understanding between all; and we were happy to find in these pages a striking fact in confirmation of the intelligence, in the alacrity and chearfulness with which attention was paid to Mr. Wilson's communication, and from which neither the impression on the Serjeant's mind, nor the verdict at Armagh, can in the least derogate.

Art. 28. *A Letter from an Irish Dignitary to an English Clergyman, on the Subject of Tithes in Ireland.* 8vo. 1s. Hatchard.

Great misrepresentations are said to have prevailed in this country respecting Tithes in Ireland, which it is the object of this Dignitary to remove. He informs us that one third part of the tithes of Ireland belongs to Lay Impropriators, and that the claims of the Irish on this head bear but a small proportion to those of the English Clergy, amounting on an average to not more than a twentieth, taking all the titheable objects together; many articles being exempted in Ireland which pay tithe in England. The Dignitary also explains the office of the tithe-proctor: but he does not probe the complaints on the subject of tithes to the bottom.

POLITICS.

Art. 29. *A Letter to the Freeholders of the County of Huntingdon.* By Edward Maltby, D.D Vicar of Buckden, &c. 8vo. 1s. 6d. Cadell and Davies. 1807.

The temper, magnanimity, and good sense of Dr. Maltby display themselves with brilliancy on the present occasion. His independent and liberal mind rises superior to the narrow prejudices of the day; and he here enters not only into a spirited vindication of his conduct at the late General Election, in the district to which he belonged, but adds an examination of the purport of Lord Howick's bill for augmenting the civil privileges of the Catholics, which has been so grossly attacked. On this occasion, the senseless words of 'No Popery" were vociferated through the country, and, as Dr. Maltby tells us, were at Huntingdon 'worn on hats, borne aloft on banners, and even affixed to the carriages of the voters.' It is highly honourable to the clergy of the Established Church, that, when the idle pretext of the Church being in danger is employed to inflame the minds of the people at the time of a General Election, a Clergyman of learning and respectability steps forwards, regardless of clamour and calumny, to do justice to the cause of truth and liberty, and to vindicate public men who have been traduced for their attachment to both. We respect individuals like Dr. Maltby, who dare to oppose facts to the misrepresentations of party; and to resist inflammatory violence by appeals to sound reason and argument. In the pamphlet before us, though the learned writer enters not in detail into the merits of Lord Howick's bill, his remarks are pithy; and his enlarged mind revolts at the narrow idea that the privileges proposed to be granted to the Catholics would have rendered our Church Establishment insecure. On the contrary, he is of opinion that such a measure must have strengthened its bulwarks, by providing a greater body of defenders.—Respecting the conscientious scruples said to exist in the royal mind, he remarks:

'No one can be more disposed than I am to respect the quarter, in which these doubts are reported to exist, or the principle in which they originate. At the same time I know that no individual, however exalted his station, or however enlarged his mind, is at all times free from errour; and it is the misfortune of those, who are invested with supreme power, to be surrounded by many who think it their interest to lead them into errour. I may therefore be allowed, in the most respectful manner, to express my dissent from the construction which has been put upon the Coronation Oath. The King, at his coronation, swears to maintain the rights and privileges of the Protestant Church.—Surely this must mean, the Protestant Church, secured and guarded by those sanctions, which the wisdom of the Legislature from time to time may deem necessary to its safety. Human laws are in their nature variable; subject to such modifications, as a change of times and of circumstances may render expedient. Whatsoever measure then receives the sanction of the three branches of the Legislature, in order to the general good, cannot but be considered as strictly conformable to the letter, as well as the

spirit, of the oath solemnly taken by the Sovereign, when he publicly assumes the reins of government.—If the measure of Lord Howick had been altogether *new* in its principle, and yet been considered as tending to the public good by those, in whom is vested the power of judging and of acting for that public good, it could not have been deemed an infringement upon the sanctions of an oath, the terms of which were framed with no other view than that of promoting the benfit of the State. Still less does it apppear to me that the measure lately proposed can be liable to this objection, after the various concessions made in this very reign to Irish Catholics; and after the decisive encouragement which has been given to foreigners of that persuasion;—when the Catholic Religion has been formally established in Canada, and when the Constitution given to Corsica, upon its annexation to the British Crown, expressly declared, "That the Christian, *Catholic*, *Apostolic*, *Roman*, Religion, *in all its evangelical purity*, shall be the *only national Religion* in Corsica."

This view of the matter is at once clear and decisive. Was the royal conscience on all former occasions asleep, and is it now for the first time awake? Moyle.

Art. 30. *Reflections on the War with Denmark*, &c. Extracted from Flower's Political Review. 8vo. 6d. Jones. 1807.

Mr. Flower is a gentleman of very ardent feelings, and he is not in the habit of suppressing or disguising them. His denunciations, therefore, against the attack on Copenhagen, are expressed in the highest style of energy; and so detestable does this proceeding appear in his eyes, that he declares that the British commanders ought to have declined the service.

On first hearing of this project, and on learning the catastrophe in which it ended, we own that our feelings were not dissimilar to those of this fervid writer; and we grant that, if the necessity of it be not most clear and imperious, the language of Mr. Flower, however harsh, is not too strong to be used in characterizing it. We are also as much dissatisfied as he is with the Declaration of Ministers on this subject; which reminded us of those of Louis XIV. and Charles II. on the invasion of Holland. The attack on Copenhagen has been compared, by its advocates, to the invasion of Saxony at the commencement of the seven years' war by the great Frederic: but where is the document from the archives of the Danish capital, which convicts the government of Denmark of being in league with our enemy? The uniform labour of the composition in our Manifesto, and a few pointed sentences, ill supply the place of facts respecting a transaction so incalculably important.—With as little propriety has this production been compared to that of Mr. Fox, which it as much resembles as the false brilliancy of a Chesterfield rivals the steady illumination of an Addison. The flimsyness of the Declaration, indeed, fills us with apprehensions.—We will not here allude to the strong presumptions that are alleged against Denmark, but shall await the instruction of time, and the result of parliamentary investigation. We admire the attitude of suspence on this grave subject in which the public stands; and in this

becoming position, we would fain recognize the true British character, which a clamour as mischievous as it was silly lately threw into the shade. If the necessity of the measure can be demonstrated, let it be judged by its consequences; of all the benefits, which it produces, let its authors have the credit; and let it be a set-off, as far as it will serve, against the mischiefs of the intolerance that was roused, and the character of instability and weakness that was impressed on our councils, by their daring and inconsiderate ambition. If the reverse proves to be the case, we shall trust that the public voice, which was lately the degraded organ of bigotry, will vindicate its honor, and loudly demand that an indelible stain on the national character should be wiped away, and that ample reparation shall be made to an antient and highly respectable ally. Jo.

Art. 31. *On the Maritime Rights of Great Britain.* 8vo. 6d. Budd. 1807.

The object of this Tract is to recommend the measure of retaliating on Bonaparte for the blockade of the British Isles, by refusing to allow neutrals to trade with any of the countries subject to him, or under his influence. If our right to do this be conceded, the expediency of it may still be extremely questionable. That Bonaparte may have an interest in the extinction of all trade, or at least that he may be of opinion that he has such an interest, we can easily conceive; and that he would therefore rejoice in the adoption of such a measure as is here recommended: but before we admit that the interests of Britain would be served by it, we must be furnished with a large portion of facts and information. We have little doubt, however, that ministers, who were so distinguished by the boldness of their speeches while in opposition, will here again give way; as in a late instance in which we sincerely rejoice, and on which we congratulate the country and the civilized world. Jo.

Art. 32. *Three more Letters on the Subject of the Catholics,* to my Brother Abraham, who lives in the Country. By Peter Plymley, Esq 8vo. 2s. Budd.

With his usual facetiousness, 'Squire Plymley continues his examination of what is called *the Catholic Question.* He does not so much attempt formally to reason as to laugh us into good humour and common sense; he is not, however, mere froth and whip-syllabub, but combines with his pleasantry facts which must speak conviction to all persons of discernment. We cannot copy all the happy turns in these letters, but we shall transcribe one or two passages as specimens of the 'Squire's manner:

'Here is a frigate attacked by a corsair of immense strength and size; rigging cut, masts in danger of coming by the board, four feet water in the hold, men dropping off very fast; in this dreadful situation, how do you think the Captain acts (whose name shall be Percival)? He calls all hands upon deck; talks to them of King, country, glory, sweethearts, gin, French prison, wooden shoes, Old England, and hearts of oak: they give three cheers, rush to their guns, and, after a tremendous conflict, succeed in beating off the enemy---Not a syllable of all this; this is not the manner in which

the honourable Commander goes to work: the first thing he does is to secure 20 or 30 of his prime sailors who happen to be Catholics, to clap them in irons, and set over them a guard of as many Protestants; having taken this admirable method of defending himself against his infidel opponents, he goes upon deck, reminds the sailors, in a very bitter harangue, that they are of different religions; exhorts the Episcopal gunner not to trust to the Presbyterian quarter-master; issues positive orders that the Catholics should be fired at upon the first appearance of discontent; rushes through blood and brains, examining his men in the Catechism and 39 Articles, and positively forbids every one to spunge or ram, who has not taken the Sacrament according to the Church of England. Was it right to take out a Captain made of excellent British stuff, and to put in such a man as this? Is not he more like a parson, or a talking lawyer, than a thorough-bred seaman? And, built as she is of heart of oak, and admirably manned, is it possible with such a Captain to save this ship from going to the bottom?"—

'Our conduct to Ireland, during the whole of this war, has been that of a man who subscribes to hospitals, weeps at charity sermons, carries out broth and blankets to beggars, and then comes home and beats his wife and children. We had compassion for the victims of all other oppression and injustice, except our own. If Switzerland was threatened, away went a Treasury Clerk with an hundred thousand pounds for Switzerland; large bags of money were kept constantly under sailing orders; upon the slightest demonstration towards Naples, down went Sir William Hamilton upon his knees, and begged for the love of St. Januarius they would help us off with a little money; all the arts of Machiavel were resorted to, to persuade Europe to borrow; troops were sent off in all directions to save the Catholic and Protestant world; the Pope himself was guarded by a regiment of English dragoons; if the Grand Lama had been at hand, he would have had another; every Catholic Clergyman, who had the good fortune to be neither English nor Irish, was immediately provided with lodging, soup, crucifix, missal, chapel-beads, relics, and holy water; if Turks had landed, Turks would have received an order from the Treasury for coffee, opium, korans, and seraglios. In the midst of all this fury of saving and defending, this crusade for conscience and Christianity, there was an universal agreement among all descriptions of people to continue every species of internal persecution; to deny at home every just right that had been denied before; to pummel poor Dr. Abraham Rees and his Dissenters; and to treat the unhappy Catholics of Ireland as if their tongues were mute, their heels cloven, their nature brutal, and designedly subjected by Providence to their Orange masters.'

In the present state of Ireland, any measure of conciliation is better than unfeeling neglect: but no half measure will effect that object which a truly wise Administration would lose no time in fulfilling, and the accomplishment of which has hitherto been retarded by such prejudices as Statesmen ought to blush to avow.

Whenever

Whoever Mr. Peter Plymley may be, he possesses more humour than any writer whom we have perused for a long time; and by his ludicrous combinations of phrases and ideas, he excites laughter even while treating a serious subject, and offering valid reasoning on lamentable facts.

Art. 33. *An Essay on the History and Effect of the Coronation Oath.* Including Observations on a Bill recently submitted to the Consideration of the House of Commons. By John Joseph Dillon, Esq. of Lincoln's Inn, Barrister at Law. 8vo. pp. 63. 2s. 6d. Booker. 1807.

In Mr. Dillon the Catholics have an able, laborious, judicious, and even a courtly advocate; and we cannot wish either them or the empire better than that the whole body should be animated with the same spirit which is breathed in these pages: since a temper such as is here displayed will more effectually serve them than the most illustrious advocates in the senate. We have perused the pamphlet with great pleasure; and we are sure that it will be regarded in a favourable light by all except hypocrites and bigots. The church, we think, is in no danger from any sect: but if it were, we should say that its danger arose not from the Roman church, but from a description of men who pretend to belong to the Establishment, but who really do not, and who more than any others occasion its service to be forsaken. With respect to this sect, however, whose fanaticism accords as little with our reason as its offices are consonant to our taste, we invoke nothing like persecution, nothing approaching to political exclusion, or even to political discountenance. On the contrary, let its leaders have a powerful sway in the senate, be appointed to command important expeditions, and have predominant influence in great national corporations. To all this we make no objection, because it falls within our notions of the scope of a full toleration, or rather of perfect religious liberty, which it should be the aim of every society to realize. Even from this quarter we repeat we think that the church is in no danger, while this novel and growing party are mildly and liberally treated: but, were it to persecute them, we should anticipate serious evil to it at no very distant day. We hope, therefore, that it will continue in its present wise and moderate course; that it will encourage, by its vast means and still greater influence, sound learning and liberal information; that it will rest its safety and power on the piety and purity of its clergy, on the proper administration and discipline of its schools and seminaries, on the eminent attainments of its prelates and dignitaries, and on the zeal and official diligence of its inferior ministers. Then this mighty and fearful accretion will of itself wither away and fall off, and leave the original body more vigorous and healthy than it found it.

Amid the revolutions of time, or owing to political convulsions, the establishment itself may succumb, but it will not be in order to make room for the adoration of the Pope, or the worship of Jupiter. The annals of the world furnish no example of a superstition once discarded being again received into popular favour. The House of Saxony, a century ago, became catholic from motives of an ill-judged ambition,

ambition, and sacrificed its preponderance in the empire for a chimera: but has the Electorate grown on that account less protestant? Nearly thirty years have now passed since we began to remove the thraldom under which the Catholics laboured: but have they consequently increased more than in proportion to the increased population of the country?

The object of the late bill, about which such clamour was raised, is thus fairly stated in the present pamphlet:

'It was contemplated principally, as appears by the declarations of the late ministers in Parliament, in the view of procuring a vast accession of military and naval strength—that it was originally meditated at a most critical conjuncture of continental affairs, and in a moment, when the surest means of composing the ferments which had arisen in the west of Ireland, growing out of a superabundant population, as well as of preventing similar disturbances, appeared to be a facilitation of inducement to the Irish peasantry, to enter into the military service; that it was accelerated by the manifestation of a disposition, on the part of the Irish Catholics, to submit their claims, once more, to the consideration of the Legislature; and by a desire on the part of ministers, in case a due regard to the feelings of His Majesty and the temper of the public mind in Great Britain precluded them from effectually supporting the intended petition in Parliament, to assuage at least their disappointment, by a voluntary amelioration preceding their petition, in a point of importance, both to that class of His Majesty's subjects and to the Empire at large.'

Mr. Dillon demonstratively proves that the coronation oath only respects the King in his executive capacity; and that on principles of reason, and by the provisions of our Law, the King, like both Houses, is not restrained in his legislative capacity from concurring in any measures which the welfare of the empire requires. He shews that the construction put on the oath, by those who make it a bar to farther catholic concessions, is extremely forced; and that such was not only not in the contemplation of the legislators who enacted it, but that it was expressly negatived by them, as appears from the Parliamentary history of the times. Indeed, we have heard of no lawyer who has ever assigned such a construction to the oath, if we except the Chief Justice of Canada, the well known Mr. John Reeves. In our judgment, the oath in question has just as much reference to the abrogation of any of the popery laws, as it has to any relaxation of the act of navigation. Shall these unfounded pretences, then, defeat a willingness on the part of the nation, that a great act of justice should be done to a large proportion of our fellow subjects, and a signal benefit be rendered to the state?

Jo.

MISCELLANEOUS.

Art. 34. *The Invention, Principles of Construction, and Uses of Unimmergible Boats*, stated in a Letter to H.R.H. the Prince of Wales. By Lionel Lukin. 8vo. 1s. 6d. Becket. 1806.

In rather a *flourishing preamble* to this account, Mr. Lukin mentions

mentions a fact which is very much to the Prince of Wales's honor, viz. that his Royal Highness ordered him to put his schemes into execution, and to charge *him* with the expence. Thus animated, Mr. L. proceeded in his experiments: but having found them successful, he took out a patent for his invention, and properly refrained from availing himself of the Prince's liberality. The principle of the construction is simple enough: to a common boat, a gunwale of cork is added; within the case of cork, is an inclosure of air; and in order to keep the boat in its proper position, the centre of gravity is thrown downwards by means of a cast iron false keel.—We are told that Lord Howe approved the boat, and that Sir Sidney Smith made the most satisfactory trials of it; and as a proof not only of its safety but of its velocity, the author also states that he sailed in it from the Tower to Margate in eight hours; yet the safety of the Vessel is one cause of its velocity, since it is enabled without risque to carry a greater quantity of sail than other boats.

Of Mr. Greathead's boat, of which the public has heard much, Mr. Lukin thus speaks:

'Nothing very material occurred to call my attention to this subject, till some time AFTER MY PATENT WAS EXPIRED, I learnt from the public papers that Mr. Greathead, a boat-builder of Shields, had obtained a medal and premium from the Society for the Encouragement of Arts, &c. and was about to receive a pecuniary reward from Parliament, for the invention of a Life Boat. I certainly concluded that this must be a new invention of his own, and that he had been more fortunate than myself in obtaining notice and reward; but I never saw any drawing or model of it, until I happened to be requested by some Members of the Society of Arts, &c. to inspect a design for the application of an iron keel under the bottom of boats as a mean of preventing their oversetting. This appearing to be a specific part of my patent, the medal of the Society was not given to the person who sent in the design with the expectation of obtaining that honour; and on this occasion I saw for the first time the model of Mr. Greathead's Life Boat, and on examination found, to my great astonishment, that it was only a *partial application* of the principles of my invention; being, AS TO ALL THE ESSENTIAL PRINCIPLES OF SAFETY, *precisely according to my Patent, and differing from it in no considerable respect but the* CURVED KEEL, *which contributes* NOTHING *to the general principles of safety*, but renders it UNFIT *for a* SAILING BOAT.'

This subject is pursued in the succeeding article. R.W.

Art. 35. *An Enquiry concerning the Invention of the Life Boat:* including Remarks on Mr. Greathead's Report, &c. To which are added authentic Documents, never before published, which effectually set aside Mr. Greathead's Claim to the Invention. By W. A. Hails, Mathematician,—Author of *Nugæ Poeticæ*. 8vo. 3s. Longman and Co.

A Mathematician and a Poet! Rhymes and Radicals! Songs and Signs! What a mixture of contrary qualities and accomplishments! As no man is on every side perfect, however, Mr. Hails must forego the—

the honours that are due to elegant and exact prose authors. He writes, indeed, with sufficient zeal, and is earnest in endeavouring to prove that Mr. Greathead is not the Inventor of the Life Boat: The *cork*, according to him, was gained from a Mr. Wouldhave, and the *curved keel* was taken from the Greenland Boats. We are not sufficient masters of the question to decide on these various claims. Mr. G.'s merits have been admitted and rewarded by the public: but the present pamphlet contains several documents to shew that they were thus acknowleged without due circumspection.—Not a word is here said relative to the claims of Mr. Lukin. R.W.

Art. 36. *La Morale des Anciens*, &c.; *i. e.* The Morality of the Antients; or, Thoughts and Maxims drawn from Zoroaster, Confucius, Solon, Pythagoras, Socrates, Plato, Aristotle, Cicero, Seneca, Plutarch, Marcus Aurelius, &c. &c. with short Accounts of those celebrated Men. By M. E. A. Girot. 12mo. pp. 348. Dulau and Co. London. 1807.

This compiler quotes an antient writer, who says "that it is more easy to build a city in the air, than to establish a commonwealth without religion:" by which remark he supposes him to intimate that no government can stand in which the precepts of virtue, the basis of which generally is religion, are disregarded. M. Girot also observes that the more considerable is the mass of men who are united in society, the more will be found there of passion and vice. These qualities produce a continued fermentation, which would prove fatal to the body politic, were it not checked by the regular application of proper remedies: but it is the province of its chiefs to provide these remedies. A state advances in prosperity only as it is governed by wise laws, and regulated by pure morality.

'While we lament, on the one hand, the corruption of our nature, we ought on the other to rejoice that Providence raised among the heathens men guided solely by the light of reason, who opposed strong barriers to the torrent of human perverseness, and who successfully laboured to diminish its sources.

'We search with enthusiasm for the *chefs d'œuvre* of art; and the eye dwells with delight on a statue, an inscription, or a medal, which bring to our minds the recollection either of illustrious and beneficent men, or of glorious and memorable actions. How is it that we do not display an equal or a still more ardent solicitude for those precious remains of moral instruction, which lie scattered in the writings of the antient philosophers; and which much better inform us of the character of a people, and the extent of their attainments, than any monuments of marble or brass?"

M. Girot states that he has taken the liberty, in his quotations, of expunging synonymous and superfluous words; and that, in conformity to the modern mode, he has almost universally substituted *you* for *thou*. We know not how this may strike others: but, without affecting any great fondness for the rust of antiquity, we should have preferred these communications if they had borne the marks of the times to which they belong, and the peculiarities of the original authors.

The

The persons from whom these maxims are borrowed, besides those mentioned in the title-page, are Thales, Chilon, Pittacus, Bias, Cleobulus, Periander, Demophilus, Democrates, Theognis, Phocilides, Isocrates, Aristippus, Antisthenes, Diogenes, Theophrastus, Menander, Epicurus, Cato, Persius, Epictetus, and Juvenal.——The heads under which the selections are classed are God and Religion; The Soul; Parents, Children, Families; Men; Youth and Education; Life; The Heart; Friendship, Kindness, Gentleness; Conscience; Goodness; Virtue; Judgment; Beneficence and Generosity; Rectitude and Probity; Courage and Force; Prudence and Wisdom; Sobriety and Moderation; Truth; The World; The Sciences, Talents, and Merit; Conversation and Evil Speaking; Princes and the Great; Society, Nations, and States; Riches and Fortune; Praise and Flattery; Passions and the Vices; Lying, Hypocrisy, and Dissimulation; Faults and Imperfections; Pride, Ambition, Vanity, and Self love; Envy, Hatred, and Jealousy; Pain, Misfortunes, and Afflictions; Time; Death; Various Reflections. Short Accounts of the Authors are added.

We must admit that these selections have been made with a degree of judgment and method, which is sufficient to render the perusal interesting and inviting; and that this little volume forms a precious *dépôt*, to which old and young may with advantage have frequent recourse.—An English translation is promised: but in that case we would recommend it to be made from the original languages, and not from this version. Jo.

Art. 37. *Actes et Mémoires*, &c.; *i. e.* Acts and Memorials respecting the Negotiations which have taken place between France and North America, from 1793 to the Conclusion of the Convention of the 30th of September 1800. 12mo. 3 Vols. 15s. Boards. De Boffe 1807.

These extensive documents will remain lasting monuments of the temper and pretensions of Revolutionary France. If they do not display much of the address for which French deplomacy claims credit, some important points of public law are discussed with ability and spirit; and though they are offensive in their nature, they form precious materials for the annalist. Collections of this kind, indeed, which render state documents more accessible to historians and statesmen, are of great utility, and intitle the compilers of them to public acknowlegements.

We may clearly see from these papers, how much it is the interest of Great Britain and the United States to live in harmony and friendship; and how decidedly it is the duty of the leading men in the councils of each country to cultivate a spirit of this sort. Jo.

SINGLE SERMONS.

Art. 38. Preached at Hoxton Chapel, June 26, 1806, before the Supporters of the Hoxton College, at their Anniversary, by Benjamin Cracknell, A. M. 8vo. 1s. 6d. Longman and Co.

Mr. Cracknell begins his discourse with criticisms on his text, *for the perfecting*

perfecting of the saints, for the work of the ministry *.—One commentator renders it, "for the fitting out holy persons to the work of the ministry:" and some such version appears rather to be countenanced by Doddridge, as it is thought also to be by Blackwall †. The author then proceeds on *his plan* to illustrate 'the utility of Academical institutions to the church of Christ:' of which no rational doubt can be entertained, provided that they are formed with ability, conducted with vigilance and liberality, and that the young men themselves are really *students*, who labour rightly to employ the advantages which they may possess. The accounts here given, and other considerations that are offered to the reader, are principally intended for Societies of the *Independent* denomination, but may be perused with some advantage by others. Hi.

Art. 39. Preached at the Assizes at Dorchester, March 14th, 1806. By the Rev. John Williams. 4to. 1s. Rivingtons.

That piety and righteousness tend to advance the welfare of a country, while depravity and vice lead on to its calamity and ruin, is the theme here offered to attention, and judiciously supported. How far the people of England may regard themselves as superior to the nations around, or may attribute it to this cause, 'that whilst we have seen the awful storm of (God's) vengeance falling on others, we have been enabled through his mercy not only to triumph over our adversaries, but to assert the rights of the civilized world, and bid defiance to a mighty and relentless foe,' we cannot pronounce: but Mr. Williams, though with caution and humility, intimates an opinion in our favour. He addresses exhortations both to magistracy and clergy; and he does not neglect to remind his hearers of the solemnity of *an oath*, and of the seriousness with which it ought both to be *given* and to be received: an admonition which, we are sorry to think, is by no means unnecessary. Hi.

CORRESPONDENCE.

It is with much pleasure that we announce to our readers, that Dr. Bell‡ has printed a small *Supplementary Appendix* to his account of the *Madras System of Education*, containing an affectionate and grateful address from a number of his late Pupils of Egmore School, which exhibits in a powerful manner the early good effects of his mode of tuition. We have no doubt that this document will operate as an effectual recommendation of the Doctor's system; and we are gratified by learning from this paper, that it already flourishes in this country under his laudable exertions: particularly at the Royal Military Asylum at Chelsea, to which we before alluded,

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* Eph. iv. 12. † Sacred Classics, Vol. II. p. 174.

‡ See our Review, Vol. liii. p. 145; and the Number for the last month, p. 110.

and

and to the plan and government of which institution Dr. Bell here pays a well merited compliment.

We are requested to state that the price of Mr. Bullar's *Guide to the Isle of Wight*, mentioned in our Rev. for August, is five shillings on fine paper, half a crown on common paper, and with a map four shillings and six pence.—As we made a remark on the price of this work, which was not sufficiently discriminating in respect to these particulars, we feel it just to add the above information.

On account of the late period of the month at which Mr. Bankes's letter reached us, and of the absence of a gentleman to whom its contents particularly refer, we must postpone any notice of it to our ensuing Number.

We are obliged to our friendly Correspondent at Homerton, though we have not deemed it expedient to adopt the whole of his suggestion. Notice shall be taken of his concluding hint.

GRIESBACH—*Novum Testamentum Græce.*

In reviewing the 2d Vol. of this work in our last Appendix, we spoke of a sumptuous edition in 4 Vols. 4to. being in preparation at Leipzig, of which the first two Volumes only were published: but we have since heard from a learned friend that the whole sett has been completed, and that he has purchased a copy in this country at the price of ten guineas.

Owing to the incautious haste of a transcriber, and to the unavoidable dispatch with which the sheets of our work are passed through the press in a month of *double duty*, we are sorry to say that a passage in the above article is incorrectly printed; and that in particular one word has been substituted for another, which makes an essential difference in the fact, and ascribes an alteration to Dr. Griesbach of which he probably never thought. We refer our readers to the note below for these errors, and request that they will be so good as to make the corrections in their copies of our Appendix.

☞ In the Rev. for Sept. p. 42. l. 4. for '18 Hen.' r. 18. *Hen. I.* Ib. l. 20. from bott. for 'Lapcoate,' r. *Sapcoate.* P. 88. l. 19. for 'Cerrauchi,' r. *Ceruchi.*—P. 106. l. 20. from bott. for '*agreed*,' r. *agree.*

In the last *Appendix*, P. 455. l. 4. dele *their.*—P. 498. l. 16. from bott. for 'follows,' r. *follow.*—P. 503. l. 9. for πνεομα, r. πνευμα: l. 10—11. for περιεποιησαΐδ, r. περιεποιησαΐο: lines 12 & 15. for κυριου, r. Κυριου: lines 13 & 16. for Θεου, r. ιδιου.—P. 505. l. 6. for ὑστεβειας, r. ὑστεβειας: l. 24. for 'Nicani,' r. *Nicæni*; and l. 4. from bott. for '*linæ*,' r. *lineæ.*

Errors in this No.—PP. 127, 163, 200, 213, 218, 222, 224.